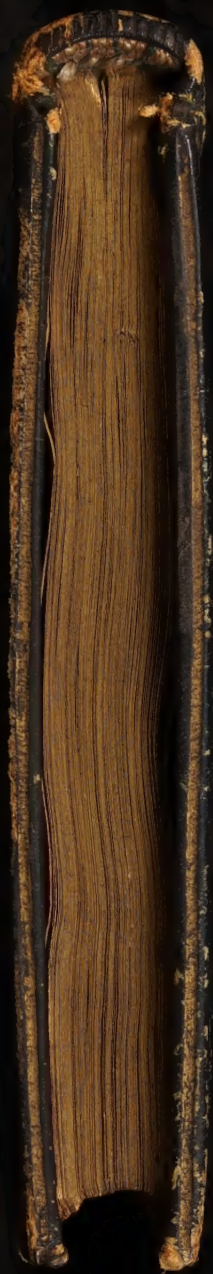




TESTIMONI
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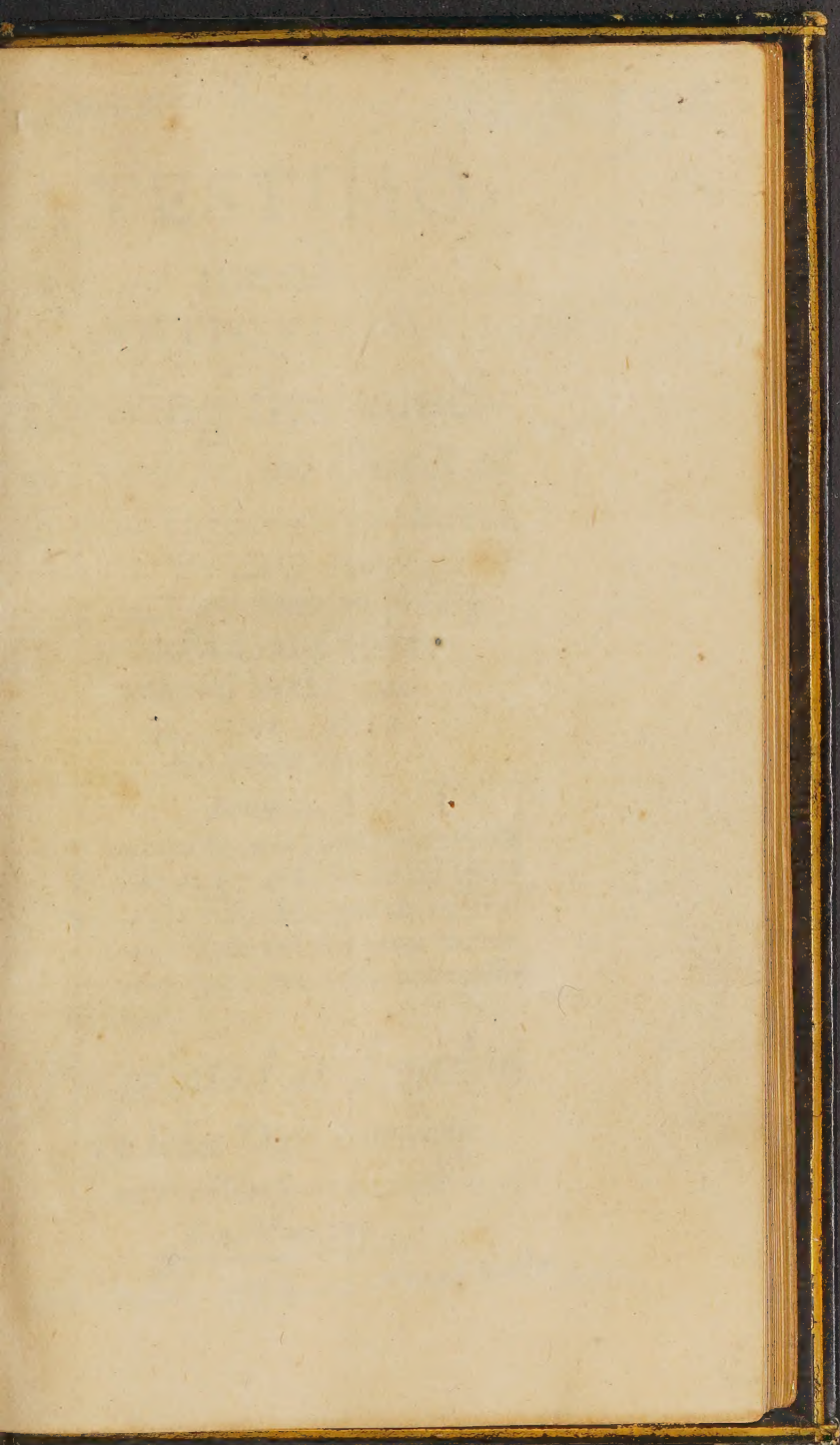
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Testimonie

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[Ælfric, abbot of Eynsham]

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A TESTIMONY

OF THE

TRUTH OF THE GOSPEL

AS TAUGHT IN THE CHURCH OF

CHRISTIANITY

AND THE

TRUTH OF THE

TRUTH OF THE

TRUTH OF THE

TRUTH OF THE

TRUTH OF THE

TRUTH OF THE

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TRUTH OF THE

TRUTH OF THE

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The Preface to the Christian Reader.

reat contention hath nowe been of longe tyme about the moſte comfortable ſacrament of the body & bloud of Chriſt our Sauour: in the inquiſition and determinatiō wherof many be charged and condemned of hereſye, and reproued as bringers vp of new doctryne, not knowne of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies whē William the Norman was by conqueſte kyng of England, and Hildebrande otherwyſe called Gregorius the ſeuenth, was pope of Rome: But that thou mayeſt knowe (good chriſtian reader) how this is aduouched
¶.ij. more

The Preface.

more boldly then truely, in especiall of some certayne men which be more ready to maintaine their old iudgement, the of humilitie to submitte themselves vnto a truth : here is set forth vnto thee a testimonye of verye auncient tyme, wherein is plainly shewed what was the iudgement of the learned men in thys matter, in the dayes of the Saxons before the conquest. Fyrst thou hast here a Sermon or homelye, for the holy day of Easter, written in the olde Englishe or Saxon speech, which doth of set purpose and at large, intreate of thys doctryne, and is found among many other Sermons in the same olde speech, made for other festiuall dayes and sondayes of the yeare, and vsed to be spoken orderly accordyng to those daies vnto the people, as

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ple, as by the bookes the selues
it doth well appeare . And of
such Sermons be yet manye
bookes to be seene , partlye
remayning in priuate mens
handes , and taken out from
monasteryes at their dissoluti-
on: partlye yet reserued in the
libraryes of Cathedrall chur-
ches , as of Worceter , Here-
ford, and Exeter. From which
places diuerse of these bookes
haue bene deliuered into the
handes of the moſte reuerend
father, Mattheue Archbyſhop
of Canterburye , by whose di-
ligent ſearch for ſuch writings
of hiſtorye , and other monu-
mentes of antiquitie, as might
reueale vnto vs what hath ben
the ſtate of our church in Eng-
land from tyme to tyme, theſe
thynges that bee here made
known vnto thee, do come to
lyght. Howbeit theſe Sermons

¶.iij.

were

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were not first written in the
olde Saxon tounge : but were
translated into it, as it shoulde
appeare, from the Lattine. For
about the end of a Saxon boke
of lx. Sermons, (which hath a-
bout the middest of it this
Sermō agaynst the bodely pre-
sece) be added these wordes of
the translatour . Fela fætere
godespell ye forlætaþ on þisū
drihte. Ða mæg aþendan ye ðe
pile ; Ne ðurhþe ye ðar boc
na micle swiþor gelængan.
Ðyles ðe heo ungemete god
ry . 7 mannum ærþæt ðurh
hine micelnýsse artriþe ;
We let passe many good gos-
pells, which he that lystē may
translate . For we dare not en-
large thys boke much further,
lest it be ouer great, & so cause
to men

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to men lothsomnes through
hys bygnes. And in an other
booke contaynyng some of
these Saxon Sermons it is al-
so thus written in Lattyne.
In hoc codicillo continentur duo-
decim sermones anglicè quos acce-
pimus de libris quos Ælfricus ab-
bas Anglicè transtulit. In thys
booke be comprysed xij. Ser-
mons whiche we haue taken
out of the bookes that Æl-
fricke abbot translated into
Englishe. In which wordes
truelye here is also declared
who was the translatour, to
witte, one Ælfricke. And so
hee doth confesse of hym
self in the preface of his Saxon
grámer, where he doth more-
ouer geue vs to vnderstand the
number of the Sermons that
he translated thus. Ic *Alþric*
pólde Ðay lǫtlan boc apendan

to en-

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to englyscum gereord of
ðam ƿter cnaƿte ðe is ge-
haten grammatica. ƿyðþan
ic ƿa bec aƿende on hund
cahtatigū ƿpellum. I Ælfricke
was desirous to turne into our
Englishe tounge from the arte
of letters called grammer thys
little booke, after that I had
translated the two bookes in
fourescore Sermons. But how
foeuer it be nowe manifest e-
noughe by thys aboue declar-
ed, how that these Sermons
were translated: I thinke not-
withstanding, that there will
hardlye be found of them any
Lattyne bookes being (I feare
me) vtterlye peryshed & made
out of the waye since the con-
quest by some which coulde
not well broke thys doctrine.
And that such hath bene the
dealing

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dealing of some partiall readers, may partlie hereof appeare. There is yet a very auncient boke of Cannons of Worcester librarye, and is for the most parte all in Lattyne, but yet intermyngled in certayne places, euē thre or foure leaues together with the olde Saxon tounge: and one place of this booke handleth thys matter of the sacrament: but a fewelynes, wherin dyd consiste the chiefe poynt of the cōtrouersie, be raced out by some reader: yet consider how the corruption of hym, whosoever he was, is bewrayed. Thys part of the Lattyne booke was taken out of ij. epistles of Ælfricke before named, & were written of hym aswell in the Saxon tounge, as the Lattyne. The Saxon epistles be yet wholie to be had in the librarye of the

g*.j. same.

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same church, written all in Saxon, and is intituled, a booke of Cannons, and shrift booke. But in the Church of Exeter, these epistles be seene both in the Saxon tounge, and also in the Lattyne. By the which it shall be easie for any to restore agayne, not onely the sense of the place raced in Worceter booke, but also the very same Lattyn wordes. And the words of these two epistles, so much as concerne the sacramentall bread & wyne, we here set immediatlye after the Sermon: fyrst in Saxon, then the words of the second epistle we set also in Lattyne: deliuering them most faythfully as they are to be seene in the bookes from whence they are taken. And as touching the Saxon writings, they be set out in such forme of letters, and darke speech, as

was

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was vsed, whē they were writ-
ten : translated also for our
better vnderstanding, into our
common, and vsuall Englishe
speech. But nowē it remay-
neth we do make knowen who
thys Ælfricke was, whom we
here speake of, in what age he
liued, and in what estimation.
He was truely brought vp in
the scholes of Æthelwolde by-
shop of Winchester, Æthel-
wolde I meane the elder, and
greate saincte of Winchester
church : So canonised because
in the dayes of Edgar kyng of
England, he conspyred with
Dunstane Archbyshop of Can-
terburie, & Oswalde bishop of
Worceter, to expell out of the
Cathedrall churches, through
out all England the maryed
priestes, which then were in
those churches the olde dwel-
lers, as wryteth *Ranulphus Ce-*

Ælfric.

I.ij.*

strenua

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strenis in hys pollicronicon,
and to set vp of newe the reli-
gion or rather superstition &
hipocrisie of monkes , after
that the same had been a longe
tyme , by the iuste iudgement
of God, vtterlye abolished, the
Danes spoyling them , & cru-
elly burning them vp in there
houses, as is at large, and plen-
tifullye confessed in the histo-
ryes of their owne churches.
For thys newe rearing vp of
monkerie is Æthelwolde cal-
led in moſte olde histories,
pater monachorum, the father of
monkes . Vnder thys Æthel-
wolde was Ælfricke traded vp
in learning, as he witnesſeth of
him ſelfe in the Lattyne pre-
face of his Saxon grammer,
where ſpeaking of hys inter-
pretation of Lattyne wordes
he wryteth thus . *Scio multis*
xpomi. reddj. modis verba poſſe interpretari, ſed
ego

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ego simplicem interpretacionem sequor, fastidiū vitādi causa. Si alicui tamen displicuerit nostra interpretatio, dicat quomodo vult. Nos cōtenti sumus sicut didicimus in scholis venerabilis præsulis Æthelwol- di qui multos ad bonum imbuit. I know that wordes may be expounded diuers waies, but for to auoyde lothsomnes I doe followe the plaine interpreta- tiō. Which if any shall myslike, he may do as he thinketh best: but we are cōtent to speake, as we haue learned in the scholes of the moste worthye byshop Æthelwolde, who hath bene a good instructour to many, or who hath brought vp many to good. This he wryteth of hym selfe. So vpon thys his education in the scholes of Æthel- wolde he became afterward to be an earnest loue and a great setter forward of monkerie,

g, iij.*

and

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and therefore no lesse busie
 writer and speaker agaynst the
 matrimonye of priestes in hys
 tyme. For which respecte he
 was afterwarde so regarded,
 that he was made by Oswalde
 byshop of Worceter (as repor-
 teth *John Capgrane*) the first ab-
 bot of S. Albons newlye resto-
 red, & replenished with mōkes,
 and was also made abbot of
 Malmesburye by kyng Edgar,
 (as reporteth *William of Mal-
 mesburye*) in the lyfe of Aldel-
 mus. And truly he calleth him-
 selfe abbot in diuers of his e-
 pistles, although he neuer na-
 med of what place, as in that
 he wryteth *Egneshamensibus fra-
 tribus de consuetudine monacho-
 rum*. To the monkes of Egne-
 sham. of the order and man-
 ner of monkes, and in this
 he wryteth here to Wulstane
 Archbyshop of Yorke, and in
 another

The Preface.

an other agaynst priestes ma-
trimonye sent to one Syge-
ferth, with whom was an anker
abyding, which defended the
mariage of priestes, affyrming it
to be lawful. The epistle begin-
neth thus in the Saxon tonge.

Elfric abb. 7net Siȝeferþ
ƿneondlice; Me is ȝeƿæd þ
Du ƿæder beo me þ ic oþer
tæhte on Engliſcen ȝeƿri-
ten. oþer eoƿer ancoƿ æt
ham mid eoƿ tæhþ. ƿoþþan
ðe he ƿƿutelice ƿæȝþ þ hit
ƿic aleȝd. þ mæsse ƿneorȝa
ƿel moȝan ƿiſigen. and min
ȝeƿriten ƿiþceþeþ ðyſen.

That is, Elfricke abbot doth
send frendlye salutation to Si-
geferth. It is tolde me, that I
teach otherwyſe in my Engliſh
writynges

that thou ſaiſt
by me

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wrytynges, the doth thy anker
teach, which is at home wyth
thee. For he sayth playnly that
it is a lawfull thing for a priest
to marye, and my wrytynges
doth speake agaynst thys. &c.
Thus aswell in hys owne epi-
stles, as in all other bookes of
Sermons in the Saxon tounge,
that I haue sent, I finde him al-
waies called abbot, and onely
so called. Howbeit, *John Cap-
grane* who gathered together
into one volume, the liues of
English sainctes, writeth in the
life of Oswalde, that *Ælfricke*
was laste of all aduanced to
the Archbishops see of Can-
terburie. *In alijs inquit Angliae
partibus insignes ecclesias ob præ-
fixam causam clericis euacuauit, et
eas uiris monastica institutionis
sublimauit: quorū hæc nomina sunt.
Ecclesia S. Albani, S. Ætheldredæ
virginis in Eli et ea quæ apud
Beamsledam*

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Beamsledam constituta honorabilis
 habebatur. Instituit enim in eccle-
 sia S. Albani Ælfricū abbatē, qui
 ad Archiepiscopatum Cantuarien-
 sem postea sublimatus fuit. In o-
 ther partes of Englande Of-
 wald auoyded out of the most
 notable churches the clarkes,
 & aduanced the same places
 with men of the order of
 monkes, whose nanies be these
 S. Albons, the church of the
 virgin S. Ætheldrede in Ely,
 and that which is at Beamsleot
 reputed very famous. He dyd
 appoynte abbot in S. Albons
 Ælfricke, who was afterwārd
 promoted to the Archbyshop-
 ricke of Canterburie. Truly
 thys Ælfricke we here speake
 of, was equall in tyme to * El-
 fricke Archbyshop of Canter-
 bury, as may certainly appeare
 to him that will well consider,
 when Wulfstane Archbishop
 of Yorke

* Who dyd
 put out se-
 cular prie-
 stes out of
 the church
 of Canter-
 bury, as the
 storye of
 that house
 sheweth.

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that beside the prayse of great learning, & of being a most eloquēt interpreter (for which *William of Malmesburye* doth greatly commend him) he was also of such credite and estimation to the lyking of that age in which he liued, that all his writings, and chiefly these his epistles, were then thought to contayne sounde doctrine: and the byshops them selues dyd iudge them full of ryghte good counsaile, preceptes, and rules to gouerne therby their clergie: and therefore dyd most earnestly request to haue these epistles sent vnto them, as doe well appeare by ij. shorte Latyne epistles, set before the Saxon epistles, wherof the one is sent to Wulffine byshop of Scyrburne, the other to Wulstane Archbyshop of Yorke. And after this also byshops of
other

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The Preface.

other churches amonge other
cānons that they collected out
of generall & perticular coun-
cells, out of the bookes of
Gildas, out of the pœnitenti-
alls of Theodorus Archbyshop
of Canterburie, out of the ex-
tractes of Egberhtus the iiij.
Archbishop of Yorke frō Pau-
linus; out of the epistles of
Alcuinus teacher to Charles
the great, and to conclude, out
of the writings of the fathers
of the primatiue church: a-
monge other Cannons I saye,
they collected together for the
better orderung of their chur-
ches, they doe place amonge
them also these two epistles of
Ælfricke, as is to be sene in ij.
bokes of Cānons of Worcester
librarye: wherof the one is all
in the olde Saxon tounge, and
there these epistles of Ælfricke
be in the same tounge: the o-

ther

g*.iiij.

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of Yorke , and Wulfstine byshop of Scyrburne liued , vnto whom Ælfricke wryteth the Saxon epistles, from which the wordes concerning the Sacrament hereafter following be taken . And the certaintye of thys consideration , may well be had out of *William Malmesburys De Pontificibus*, & out of the subscription of bishops, to the grauntes , letters patentes, and charters of Æthelrede , who raigned king of Englād at this time. Howbeit whether this Ælfricke , & Ælfricke Archb. of Canterbury was but one, & the same mā , I leaue it to other mens iudgement further to consider: for that writing here to Wulfstane, he nameth him selfe but abbot , & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. stole vij. yeres before

These
charters
are to be
seene.

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before that Wulffstane was made Archbishop of Yorke, as is declared most manifestly in the historyes of *Symeon of Durham*, *Roger Houeden*, the historie of *Rochester*, *Flores Hystoriarum*, *Thomas Stubbes* in hys historie of the Archbishops of Yorke, and in all other moste auncient histories, aswell written in the olde Saxon tounge, as in Lattyne : Moreouer in many deedes and writynges of giftes, made by kyng Æthelrede, when Ælfricke subscribeth as Archbyshop of Canterburye, then in them is one Aldulphus, Wulffstanes predecessour, named Archbyshop of Yorke, and Wulffstane him self subscribeth but as an inferior byshop. But be it, that this Ælfricke was onely abbot, and not Archbishop of Canterburye, yet this is also most true,
¶.ij. that

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ther is for the most parte all in Lattyne , and is intituled *Admonitio spiritualis doctrina*, where these epistles be in the Lattyne tounge , and be ioyned together for an exhortation to be made of the byshop to hys clergie . There is also a like booke of Cannons of Exeter church , where these two epistles in Lattyne be appoynted in stede of two sermons to bee preached, *Ad clericos et presbyteros*, to the clerkes and priestes, and the epistles be also in the same boke in the Saxon tounge. And thys booke was geuen to Saint Peters church in Exeter by Leofricke the first and most famous bishop of that church, as in hys owne recorde and graunt of all such landes, bokes, and other thinges he gaue vnto the church , it is thus expressed in the Saxon tounge.

Hene

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Hese spretelaþ on ðisse
 bec hƿæt Leofnīc b. hæfþ
 gedon into sancti Petres
 minstre on Exanceastre
 ðær his biſceop ſtol iſ. þ̅ iſ
 þ̅ he hæfþ geinnod þ̅ ær geu-
 tod ƿæs ðurh Godes ful-
 tume. &c. Ðonne iſ ſeo on-
 cnapennīſ ðe he hæfþ god
 mid gecnapen 7 sanctum Pe-
 trū into ðam halgan mýn-
 stre on cýpelicū madmū þ̅
 iſ þ̅ he hæfþ þider inn gedon.
 ii. ful mæsse bec. 7 ane colec-
 taneum. 7. ii. ƿiſtel bec. 7. ii.
 fulſang bec. 7. i. nihtſang.
 7. i. ad te leuauī. 7. ii. ƿſalte-
 nas. 7. ſe Ðrioddan ſƿa man
 ſingþ

The Preface.

singþ on ðome. 7.ii. ymne-
 þar. 7.i. deoppurþ bletþung
 boc. 7.iii. oþer. 7 þeof englyſc
 Cþriſter boc. 7.ii. ſumer þæ-
 ding bec. 7.i. þinter þæding
 boc. 7 þegula canonicorum.
 7 maſt yþologium. 7.i. ca-
 non on leden 7 ſcþiſc boc
 on englyſc. &c. Here is ſhewed
 in thys booke or charter, what
 Leofrike biſhop hath geuen
 into Saint Peters mynſter at
 Exeter, where his biſhops ſeate
 is, that is, that he hath gotte in
 agayne through Gods helpe,
 what ſoeuer was takē out: & ſo
 forth, fiſt ſhewing what lādes
 of ſuch as was taken from the
 church he recouered agayne,
 partlye by his earneſt com-
 playnte, and ſute made for the
 ſame, partlye by his geuyng of
 rewardes

K-7
The Preface.

rewardes . Nexte making also
report what landes with other
treasure of his own he gaue of
newe to the place : he com-
meth at laste to the rehearfall
of hys bookes, wherof the last
here named a Cannon on Le-
den 7 script boc on Englysc.
that is, a Cannon boke in Lat-
tyne and thryfte boke in Eng-
lishe, is the boke we speake of,
and hath in it the Lattyne and
Saxon epistles of *Ælfricke*.
Thus as this boke of Exeter
church hath thys good eui-
dence by which it is shewed,
that Leofrike was the geuer
therof : euen so the boke of
Cānons of Worceter church,
written all in Saxon, hath in it
most certayne testimonie that
the writer therof was the pub-
like scribe of the church whose
name was Wulfgeat . For thus

¶ . j.

is it

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is it recorded therin euē with
the same hande of the scribe
wherin all the booke is writtē.

*Me scripsit pulfgeatur
scriptor pignoris ; Opa
obsecro pro ipsius neuis
smicratorem. corminatorum ; Et qui me
scripsit semper sit felix.*
Wulfgeat the scribe of Wor-
ceter churche dyd write me.
Pray I besech you for hys trās-
gressions the Creator of the
worlde. And God graunt that
he be alwayes happie that writ
me. The other boke of Cānons
of Worceter librarye , which I
haue sayd is for the more part
in Lattyne , and is intituled
Admonitio spiritualis doctrina, is
written in so olde a hand, as is
that of Exeter church, and see-
meth to be possessed of Wulf-
stane who was bishop of Wor-
ceter

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ceter in the dayes of William
the Conquerour . And that
he ioulde be the possessor of
this boke I doe thus affyrme.
When in his dayes Lanfranke
made first this lawe of priestes
in the counsell he helde at
Winchester, in the yeare of our
Lorde. 1076 . *Decretum est, ut*
nullus canonicus uxorem habeat:
sacerdotum vero in castellis, vel in
vicis habitantium habentes uxores
non cogantur, ut dimittāt: non ha-
bentes interdicanur, ut habeant.
Et deinceps caueant episcopi, ut sa-
cerdotes, vel diacones non præsument
ordinare, nisi prius profiteantur ut
uxores non habeant. That is. It is
decreed that no chanon haue
a wife . But of priestes, such as
haue wiues, dwelling in castels
and villages let them not be
compelled to put away their
wiues : but suche priestes as
haue no wiues, forbid them to

¶.ij. haue

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haue . And let byshops take
 heede that they presume not
 to ordaine priestes or deacons
 vnlesse they do first professe
 to haue no wiues. Now albeit
 thys and many other counsels
 helde from tyme to tyme by
 the space more thé of an hun-
 dreth yeares after this did litle
 auaille, but that the priestes
 did both marrye, and still kepe
 their wiues , because as wry-
 teth Gerardus Archbyshop of
 Yorke to Anselme . *Cum ad or-
 dines aliquos inuito , dura cervice
 renituntur ne in ordinando castita-
 tem profiteantur.* When I call any
 to orders they resiste with a
 stiffe necke, that they doe not
 in taking order professe cha-
 stitie. Or as is reported in the
 Saxon storye of Peterborowe
 church , speaking of the coun-
 cells of Anselme , of Iohn of
 Cremona, & of William Arch-
 byshop

The Preface.

byshop of Canterburye. Ne
 forþtoð noht calle þa bodla-
 cer. All these decrees auayled
 nothyng. Ealle heoldon hepe
 piȝer be ðer cinger leaȝ ȝpa
 ȝpa hi can ðidon. They all kept
 their wiues still by the kinges
 leaue as they dyd before: Yet
 it came to passe vpon thys de-
 cree of Lanfranke, that the
 forme of wordes wherin the
 priestes shoulde vowe chastitie,
 was nowe fyrst put into some
 bishops *pontificall. *Ego frater*
N. promitto deo, omniūq; San-
ctis eius castitatem corporis mei se-
cundum canonum decreta, & se-
cundum ordinem mihi imponendū
seruare domino p̄sule N. presente.
 And as the wordes were thus
 put into some pōtifical in a ge-
 neral speaking as the māner is.

* No suche
 demaunde
 of thys
 profession
 in any
 Englyshe
 pontificall
 before this
 tyme.

So in

The Preface.

So in the beginning of thys boke we here speake of, wherein be Ælfrickes epistles, be the self same wordes of professiō written in the same olde hand as is the rest of the boke, and addeth also there the speciall name of Wulstane byshop (who was present at this coucell of Lanfrancke, and vnto whom it dyd fyrst appertayne to exacte of priestes in the diocesse of Worceter thys profession). The wordes be these.

Ego frater N. promitto deo, omnibusq; sanctis eius castitatem corporis mei secundum cannonum decreta, & secundum ordinem mihi imponendum domino præsule Wulstano presente. I brother N. doe promyse to God and all hys saintes chastitie of my bodye, accordyng to the decrees of Cānons, & accordyng to the order to be put vpon me before

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fore Wulfstane byshop . By
 this I doe affirme , that this
 boke dyd belong to Wulfstane
 byshop of Worceter, and so by
 him was afterward geuē to the
 librarye of that church, where
 it now remayneth. Wherefore
 of this now declared: first tou-
 ching the sermon spoken of in
 the begīning, wherof, as of ma-
 ny other cōteyned in ij. bokes
 Ælfrike was but the trāslator,
 & therefore were bokes of ser-
 mons before hys time : nexte
 touching the publike receauīg
 of the epistles of Ælfricke,
 wherin I saye is denied the
 bodely presence: & also by the
 infarcing afterward of these e-
 pistles by byshops into their
 bokes of Cannons in stede of
 exhortations to be vsed vnto
 their clergie : it is not hard to
 know not only so much what
 Ælfrikes iudgement was in
 thys

The Preface.

thys cōtrouersie, but also, that more is, what was the cōmon receaued doctrine herein of the whole church of England, as well when Ælfricke hym self lyued, as before hys tyme, and also after his time, euē frō him to the conquest. But what was the condition and state of the church, whē Ælfricke him self liued? In deede to confesse the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce: full of chyl- dysh seruitude to ceremonies, as it was longe before and af- ter: and to much geuen to the loue of monketye, which now at thys tyme vnmeasurablye tooke roote, and grewe exces- siuely. But yet to speake what the aduersaryes of the truth haue iudged of thys time, it is most certayne, that there is no age of the church of England, which

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which they haue more reue-
 renced, and thought more ho-
 ly then thys. For of what age
 haue they canonized vnto vs
 more saintes and to their ly-
 king more notable? Fyrst Odo
 Archbyshop of Canterburye,
 who dyed in the beginning of
 king Edgars reigne. Then king
 Edgar hym selfe, by whom
 Ælfricke was made abbot of
 Malmesburye. Then Edward
 called the Martyr kyng Ed-
 gars bastard sonne. Then Edi-
 tha kyng Edgars bastarde
 daughter. Also Dunstane arch-
 byshop of Canterbury, of whō
 Ælfricke was greatly esteemed.
 Æthelwold bishop of Winche-
 ster, vnder whom Ælfricke had
 hys first bringing vp. Oswalde
 byshop of Worceter, and after
 Archbyshop of Yorke, who
 made Ælfricke abbot of S. Al-
 bons. Wulffine bishop of Scyr-
 A. j. burne

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burne, vnto whom *Ælfricke* writeth the first of the epistles we here speake of. *Elfreda* a Nunne of Romesey, and *Wulhilda* Abbesse of Barkyng, lyued in the dayes of king *Edgar*. And laste of all *Wlfritha* K. *Edgars* cōcubyne. All these I say with some other more, be canonized for sainctes of this age in which *Ælfricke* him self liued in great fame & credite. Also *Leofricke* and *Wulfsine*, whom we haue shewed to haue been the geuers of those Canon bookes wherin be seene *Ælfrickes* epistles be reuerenced for mosse holy men and saintes of their churches. And these ij. liued byshops in the comming in of the Conquerour. Thus doe some men now a dayes not onely dissent in doctrine from their owne church, but also from that age
 of their

The Preface.

of their church which they
 haue thought most holy, and
 iudged a most excellent paterne
 to be folowed. Wherefore what
 may we now thinke of that
 great consent, wherof the Roma-
 nistes haue long made vaunte,
 to witte, their doctrine to
 haue continued many hundred
 yeares as it were lincked toge-
 ther with a continuall chaine,
 wherof hath been no breche
 at any time. Truly this their
 so great affirmation hath vtte-
 red vnto vs no truth, as good
 christian reader thou mayest
 well iudge by dulye weighing
 of this which hath been spo-
 ken, and by the reading also
 of that which here followeth,
 wherunto I now leaue thee.

Trusting that after thou hast
 well weighed this matter of
 such manner of the being of
 Christes body in the sacramēt,

A.ij.

as

The Preface.

as sheweth this testimonye,
 no vntruth or dishonour shall
 neede to bee attributed to
 Christes louing wordes pro-
 nounced at his laste supper a-
 mong his apostles: no deroga-
 tion to his most sacred institu-
 tion: no diminishing of any
 cōfort to christen mens soules
 in the vse of his reuerend sa-
 crament: but all thinges to
 stand right vp moſte agreable
 both to the veritie of Christes
 infallible wordes, and to the
 right nature, congruence, and
 efficacie of so holy a sacramēt,
 and finallye most comfortable
 to the conscience of man, for
 his spirituall vniting and in-
 corporation with Christes
 blessed body and bloud
 to iimmortalitie, and
 for the sure gadge
 of his resur-
 rection.

A M E N.

A SERMON OF
 the Paschall Lambe,
and of the sacramen-
 tall body and bloud of Christ
our Sauour written in the
 olde Saxon tounge before
the Conquest, and appoynted in
 the reigne of the Saxons to
be spoken vnto the people at Ea-
 ster before they shoulde
 receaue the Communion,
 and now first translated
 into our common
 Englishe
 speche.

(* *)



In die Sancto Pasca.

MEn Ða leofortan,
geloune eop is ge-
ræd ymbe ure hæ-
lender ærste. hu he on Ði-
rum andpearðan dæge æf-
ter his Ðropunge mihtig-
lice of deaðe aris ; Nu
wille ge eop geopenian Ðurh
godes gife be Ðam halgan
huse Ðe ge nu to gan sce-
olon . 7 geþrysan eopen and-
gýt ymbe þære geþrynu æg-
ðer ge æfter Ðære ealdan
gecýþnysse . ge æfter Ðære
nisan . Ðylæs Ðe ænig treow-
nunge eop ðerian mæge be
þam liflicū geþeorðe ; Ðe æl-
mihtiga God beþeod Moyren
Ðam

A Sermon on Easter day. 2.



En beloued, it hath
bene often sayd vn-
to you aboute our

Sauours resurrection how
he on this present day after
hys suffering mightely rose
from death. Now will we
open vnto you through Gods
grace, of the holy housell,
whiche ye shoulde now goe
vnto, and instructe your
vnderstandyng aboute this
mysterie, both after the olde
couenaunte, and also af-
ter the newe, that no doub-
ting may trouble you about
thys liuelye foode. The al-
myghtie God badde Moyses

B.y. his

In die Sancto Pasca.

Ðam he ne to gan on egypta
lande. ꝥ he sceolde bebedan
Ippahela folce. ꝥ hi namon
æt ælcū heorþe anes gearæs
lamb on ðære nihte ðe hi
ferdon of þam lande to ðam
behtenan earde. ⁊ sceoldon
þ̅ lamb gode geoffrian. and
ryþþan rniþan. and pyrcan
rode tacn on heora gedyr-
rum. ⁊ oferflegum mid ðæs
lambes blode. etan ryþþan
ðæs lambes flæsc gebæd. ⁊
ðeoppe hlafar mid feldlicre
lactucan; God cwæþ to Moy-
sen. ne ete ge of þam lambe
nan þing hneap. ne on pætere
geropen. ac gebæd to fyne;
Etap

A Sermon on Easter day. 3.

his captaine in y land of Ægypte, to commaunde y people of Israell to take for euery familye a lambe of one yeare olde the night they departed out of y countrey to y land of promise, & to offer y lambe to God, & after to kill it, & to make y signe of y croſſe with y lambes bloud vpon the side postes, & the vpper poſte of their dore, & after ward to eate y lambes fleſh roſted & vnleauened bread, w̄ wilde lettiffe. God ſayth vnto Moyses. Eate of y lābe nothing raw, nor ſodde in water, but roſted w̄ fire.

B.ij.

Eate

In die Sancto Pasca.

Etaþ þ heafod . 7 Ða fet . 7
þ innepearde . ne hiſ nan þing
ne belife oþ menzen . 7 iſ þær
hpæt tolaſe ſý . forþærneþ
þ . Ðicgaþ hi t on Ðaſ piſan ;
Bezyndaþ eopene lendenu . 7
beoþ zerceode . habbaþ eop
ſtaf on hande . 7 etaþ hearn-
lice . Ðeoſ tid iſ goder fæ-
nelð ; 7 pearþ Ða on Ðære
nihte ofſlegen on ælcum
huſe geond call Pharaoes
rice . þ ſnumcennede cild . 7
pær þ Goder folc Iſrahel
ahned fram Ðam ſerlican
Ðeaþe . Ðurh Ðer lambes of-
ſrunge . 7 hiſ blodes mean-
cunze ; þa cƿæð God to
Moýſen .

A Sermon on Easter day. 4.

Eate y head, y feete, & the
inwardes, & let nothing of
it be left vntill y morning: if
any thing therof remaine, y
shall you burne w fire. Eate
it in this wyse. Gyrde your
loynes, & do your shoes on
your fete, haue you stauers in
your hādes, & eat it in hast,
this tyme is y lordes passeo-
uer. And ther was slain on y
night in euery house throggh
out Pharaos reigne the first
borne child: and Gods people
of Israell wer deliuered frō
y sodeine death through the
lābes offring, & his bloudes
marking. The said God vnto
B.iiij. Moyses

In die Sancto Pasce.

Woýren. healdað ðiſne dæg
on eorþū zemýnde. ⁊ fpeol-
riað hine mærlíce on eorþum
cynrenum mid ecum biſtenc-
ge . ⁊ etað ðeopſne hlaſ
ſymle feoƿan dagaſ æt þiſſe
fpeolſ tide; Aftre þiſſe
dæde lædde God ꝥ Iſrahela
folc ofer ða neaðan ſæ, mid
ðriūm fotum . ⁊ adſræncete
ðær on Pharao . ⁊ ealne hiſ
hefeſamod ðe heora ehton.
⁊ afedde ſýððan ꝥ Iſra-
hela folc feoƿer tig geara
mid heoƿonlicū biſtleoƿan. ⁊
hi foſr geara pæter of heaſ-
dum ſtan clude. of ꝥ hi co-
mon to ðā behatenu eþele;
Some

keg, bread

A Sermon on Easter day. 5.

Moyſes. Keepe this day in
your remembraunce, and
holde it a greate feaſt in
your kinredes with a per=
petuall obſeruation, and
eate vnleauened bread al=
wayes ſeuen dayes at thys
feaſte. After thys deede
God ledde the people of Is=
raell ouer y redde ſea, w dry
foote, and drowned therin
Pharao & all his army toge
ther w their poſſeſſions, &
fedde afterward y Iſraelits
fortie yeares w heauenlye
foode: & gaue the water out
of y hard rocke, vntill they
came to the promiſed land.

C.j. Part

In die Sancto Pasce.

Sume Ðar nace we habbaþ ge-
trahtrnod on oþre ſtope.
ſume we pyllaþ nu geopenian.
þ Ðe belimþ to Ðam halgan
hufle ; Cþiſtene menn ne-
moton healdan nu Ða caldan
æ lichamlice . ac him gedaſe-
naþ þ hi cunnon hþæt heo
gaflice tacnie ; þ unſcæþþie
lamb Ðe we calde Iſrahel Ða
oſſnaþ . hæfde getacnunge
æfter gaflicum andgite
Cþiſtes ðrowunge we Ðe
unſcæþþig for ure alýreo-
nyſſe hiſ halige blod aſeat ;
Be Ðam ſingað Godeſ ðeo-
ar æt ælcere mæſſan . agnur
dei qui tollit peccata mundi
mifeſene

to cometh

taking

A Sermon on Easter day. 6.

Part of this storye we haue
treated of in an other place,
part we shall now declare,
to witte, y^e which belongeth
to the holy housell. Christiā
men may not now kepe that
olde lawe bodely, but it be-
houeth them to know, what
it ghostly signifieth. That
innocent lambe which y^e old
Israelites dyd then kill, had
significatiō after ghostly vn-
derstanding of Christes suf-
fering, who vngiltie shedde
his holy bloude for our res-
demption, hereof sing Gods
seruauntes at euery masse.

Agnus dei qui tollis peccata mundi

C.ij.

miserere

In die Sancto Pasce.

miſereſe nobis ; ꝥ iſ on unū
geſceopde. Ðu godes lamb Ðe
ætbretſt midðan earðes
ſýnna gemiltſa us ; ꝥ Iſſa-
hela folc ſearþ ahned fram
Ðam færlicum deaþe. ⁊ fram
Pharaoes þeopte þurh Ðæs
lambes ofſprunges. Ðe hæfde
getacnunge Cniſtes Ðnop-
unge. Ðurh Ða þe ſind alý-
ſede fram Ðam ecum deaþe.
⁊ þæs ſeþan deofles anſealde.
giſ þe ſihtlice gelyſaþ on
Ðone ſoþan alýſend ealles
midðan earðes hælend Criſt;
þ lamb þæs geoffrod on
æfnunge . and ure hælend
Ðnopode on Ðære ſixtan
ýloc

A Sermon on Easter day. 7.

*miserere nobis. That is in our
speech, thou lambe of God
that takest away ŷ sinnes of
the world haue mercy vpon
vs. Those Israelites were
deliuered from that sodaine
death, & frō Pharaos bon-
dage by the lambes offering,
which signified Chriſtes ſuf-
fering through which we be
deliuered from eueraſting
death, & frō ŷ deuils cruell
reigne, if we rightly be-
leue in the true redemer of ŷ
whole world Chriſt the Sa-
uiour. That lambe was offe-
red in the euening, and our
Saviour ſuffered in the ſixt
C.ij. age*

In die Sancto Pasca.

ýlde ðýrrene worulde . seo
ýlð is geteald to æfnunge
ðýr æteorizendlican mid-
dan earðes ; Hi mearcodan
mid ðæs lambes blode on
heora gedýrum . and ouer-
slegum tau. þ̅ is node tacen.
7 wurdon swa ge swilde fram
ðam engle. ðe acwealde þæra
egiptiscra framcennedan
cild; And þe sceolon mearc-
cian ure forwearde heafod.
7 urne lichaman mid Cristes
node tacne . þ̅ þe beon ah-
nedde fram forwýrde. ðonne
þe beoþ ge mearcode æghen
ge on foran heafde ge on
heortan mid blode ðære
drihten-

A Sermon on Easter day. 8.

age of thys world. This age
of thys corruptible worlde. * No such
is reckened vnto y euening. ^{signe cō-}
They marked with y lambes ^{maunded}
bloude vpon the doores, and ^{by God in}
the vpper postes * Tau, that ^{that place}
is the signe of the crosse, and ^{of scrip-}
were so defended from the ^{ture, but it}
angell that killed the ^{was the} Æ-
gyptians first borne childe. ^{bloud that} God dyd
And we * ought to marke ^{take vpon.} * Vnder-
our foreheades, and our bo- ^{Exod. 12.}
dyes with y tokē of Christes ^{stand thys}
croode, that we may be also ^{as that of}
deliuered from destruction, ^{S. Paule.}
when we shall bee marked ^{Ephe. 2.}
both on forehead, and also in ^{Christ re-}
harte with the bloud of our ^{conciled}
C. iij. Lordes bys crosse. ^{both to}
^{God in}
^{one body}
^{through}

In die Sancto Pasce.

ðrihtenlican ðrowunge; þ
Irrahela folc æt ðær lambe
fælc on heora earter tide
ða ða hi ahredde purdon. ⁊
pe þicgaþ nu gartlice criſter
lichaman. ⁊ hiſ bloð ðrincaþ.
þonne pe mid roþum gelea-
fan þ halige hufel ðicgaþ;
Done timan hi heoldon him
to earter tide reoƿon ðagar
mid micclum purþmýnte
ðe hi ahredde purdon wiþ
Pharao. ⁊ of þam earde feſi-
don. ſpa eac criſtene menn
healdaþ Criſter æriſt uſ to
earter tide ðær reoƿon
ðagar. forðan ðe pe ſint
ðurh hiſ ðrowunge. and
æriſt

A Sermon on Easter day. 9.

Lordes suffering . Those
Israelites eate the lambes
fleshe at their Easter time,
when they were deliuered,
and we receaue ghostlye,
Christ bodye , and drinke
his bloude, whē we receaue
with true beliefe that holy
housell . That tyme they
kepte with them at Easter
seuen dayes with great wor-
shippe , when they were
deliuered frō Pharao , and
went from that land. So also
Christen men kepe Christes
resurrectiō at y time of Eas-
ter these vij. dayes, because
through hys suffering and
Dj. rising

In die Sancto Pasce.

æriſt alýſede . 7 þe beoþ ge-
clænrode Ðurh Ðæs halgan
hufel ganges . ſpa ſpa Cþriſt
ſýlf cþæþ on his godþelles
Ðoþ ſoþ ic eoþ ſecge . næbbe
ge lif on eoþ . buton ge eten
min flæſc . 7 Ðrincon min
bloð ; Ðe Ðe et min flæſc . 7
min bloð Ðrinch . he þunaþ
on me . and ic on him . and
he hæfþ þ ece lif . and ic hine
aræne on Ðam endenextan
dæge ; Ic eom ſe liflica hlaſ
Ðe of heoþonum artah . na
ſpa ſpa eoþene ſonþ fæderas
æton Ðone heoþonlican hlaſ
on þeſtene . and ſýþþan
ſpulton ; Ðe Ðe et Ðýrne .
hlaſ

A Sermon on Easter day. 10.

rising we be deliuered, and
be made cleane by going to
this holy housell, as Christ
sayth in his gospell. Verely,
verely, I saye vnto you, ye
haue no life in you except ye
eate my flesh, & drinke my
bloud. He y^e eateth my flesh,
& drinketh my bloud, abideth
in me, & I in him, and
hath y^e euerlasting life: & I
shall raise him vp in y^e laste
day. I am y^e liuely bread, that
came down frō heauē, not so
as your forefathers eate y^e
beauenlye bread in the wil-
dernesse, and afterwarde
died. He that eateth thys
D.ij. bread

In die Sancto Pasca.

hlaƿ . he leopaþ on ecnyſſe;
He halgode hlaƿ ær hiſ þnop-
unge . and to dæle hiſ diſ-
cipulum Ður cƿehende; Etaþ
Ðiſne hlaƿ hiſ iſ min lichoma
. and doþ þiſ on mýnum
gemýnde; Eft he bletode
ƿin on anum calice. and cƿæþ;
Drincaþ ealle of Ðiſum. Ðiſ
iſ min blod þ ðe biþ for
manegū agoten on ſýnna
forgyfenýſſe; Ða apo-
ſtoli dýdon ſƿa ſƿa Cƿiſt
het . þ hi halgodon hlaƿ. and
ƿin to hufle eft ſýþþan on
hiſ gemýnde; Eac ſƿýlce
heora æfter genegan . and
ealle ſacerdaſ be Cƿiſter
hære

A Sermon on Easter day. 11.

bread, he liueth for euer.
He blessed bread before his
suffering, and deuided it to
his disciples, thus saying.
Eate thys bread, it is my bo-
dy, & do this in my remem-
braunce. Also he blessed
wyne in one cuppe, and said.
Drinke ye all of thys. This
is my bloude that is shedde
for many, in forgeueneſſe of
sinnes. The Apostles dyd as
Christ commaunded, that is,
they blessed bread & wine
to housell agayne afterward
in hys remembraunce. Ea-
uen so also since their depar-
ture all priestes by Christes
D. iij. com

In die Sancto Pasca.

hæpe halglaþ hlaƿ 7 pin to
hæle on his naman mid þære
apostolican bletsunge; Nu
smeadon gehwylce men oƿt.
and ȝit ȝelome smeagaþ.
hu se hlaƿ ðe biþ of corne
ȝeȝearcod. and ðurh fýnes
hætan abacen mæge beon
apend to Cristes lichaman.
oððe þ̅ pin þebis of ma-
neȝum berum apbrungen.
peorþe apend ðurh anȝre
bletsunge to drihtnes blode;
Nu secge we gehwylcum man-
num þ̅ sume ðing sind ge-
cedene be Criste ðurh ge-
tacnunge. sume ðurh ge-
pirrum ðinge; Soþ ðing is.
and

A Sermon on Easter day. 12.

commaundement doe blesse
bread & wine to housell in
hys name wth the Apostolike
blessing. Now men haue of=
ten *searched & do yet ofte *This was
search, howe bread that is now in
gathered of corne, and question,
through fyers beate baked, and so be=
may bee turned to Christes ringarius
body, or how wyne that is tyme.
pressed out of many grapes
is turned through one bles=
sing to the Lordes bloude.
Now saye we to suche men,
that some thinges be spo=
ken of Christ by *significa= *A neces=
tion, some thyng by thyng sarye di=
certaine. True thyng is stinction.

D.iiij. and

In die Sancto Pasca.

and geri^r þ Crist pær of
mædene acenned. 7 yl^f piller
ðrope deað . and pær be-
byriged . 7 on ðisum dæge
of deað aris; He is gecpeðen
hla^f ðurh getacnunge. and
lamb . 7 leo . and gehu eller;
He is hla^f gehaten . forþan
ðe he is ure lif 7 engla; He
is lamb gecpeðen for his un-
ræþþinýsse; Leo for ðære
rtrencþe . ðe he ofer rriþde
ðone rtranþan deofol; Ac
rpa ðeah æfter soþum ge-
cýnde nis C^{ri}st naþon ne
hla^f . ne lamb . ne leo; Hwi
is ðonne þ halige husell ge-
cpeðen C^{ri}ster licha^ma. of þe
his

A Sermon on Easter day. 13.

and certaine y^e Christ was
borne of a maide, & suffred
death of his own accorde, &
was buried, & on thys daye
rose from deat. He is sayd
bread by signification, & a
lambe, & a lyon, & a moun-
taine. He is called bread,
because he is our life & an-
gells life. He is sayd to be a
lābe for his innocencie. A ly-
on for strength wherwith he
ouercame y^e strōg deuill. But
Christ is not so notwithstanding
after true nature nei-
ther bread, nor a lābe, nor a
Lyon. VVhy is then y^e holy
housel called Christs body, or
Ej. his

In die Sancto Pasce.

his blod . gif hit nis soþ-
lice þæt hit gehaten is ; soþ-
lice se hlaƿ. and þæt pin ðe beoþ
ðurh facenda mærran ge-
halgode oþer ðing hi æte-
opraþ menniscum andgītum
wið utan . and oþer ðing hi
clýpraþ wið innan geleafful-
lum modum ; wið utan hi
beoþ gereƿene hlaƿ 7 pin æg-
þer geon hipe ge on spræce.
ac hi beoþ soþlice æfter þære
halgunge Cristes lichama.
and his blod ðurh gartlice
genýnu ; Hæfen cild biþ ge-
fullod. ac hit ne bræt na his
his wið utan ðeah ðe hit beo
wið innan aƿend ; Hit biþ
gebroht

A Sermon on Easter day. 14.

his bloud if it be not truely
that it is called. Truely the
bread and the wine which
by the masse of the priest is
halowed, shewe one thyng
without to humayne vnder-
standing & an other thing
they call within to beleuing
mindes. Without they bee
sene bread & wine both in
figure & in tast: and they be
truely after their hauiuing,
Christes body & hys bloude
through ghostly mistery. An
heathen childe is christea-
ned, yet he altereth not hys
shape without though he
be chaunged within. He is
Eij. brought

In die Sancto Pasce.

gebrolht sýnfull ðurh a-
damer forðægednyrre to
ðam fant fæte, Ac hit biþ
aþrozen fram callum sýn-
num riþ innan. Deah ðe hit
riþ utan hiþ hiþ ne aþende ;
Eac sýxlce þ halige fant pæ-
ten ðe is gehaten liƿes sýl-
spping. is gelic on hipe oþrū
pæterum . and is underi deod
bporunze . ac ðær halgan
garter miht genealæcþ þam
bporungendlicum pætere.
ðurh sacerða bletunze . ⁊
hit mæg sýþþan lichaman.
⁊ saþle aþƿean fram callum
sýnnū þurh garterlice mihte;
Ene nu se gereof tra ðing
on

color.

brought to y^e fontstone sin^e
full through Adams disobe-
dience. Howbeit he is wa-
shed from all sinne within,
though he hath not chaun-
ged his shape without. * Euē
so the holy fonte water that
is called the welspryng of
lyfe is lyke in shape to other
waters, and is subiecte to
corruption, but the holy
hostes might commeth to y^e
corruptible water, through
the priestes blessing, and it
may after wash the body &
soule frō all sinne, through
ghostly myghte. Beholde
nowe wee see two thynges
E.ij. in

*The wa-
ter in bap-
tisme, and
bread and
wyne in
the Lordes
supper,
compared.

two lo.

two lo.

In die Sancto Pasca.

on ðisum anum ȝerceafte;
After soðum ȝecynde. þ
pæter is bƿorƿniendlic pæte.
ȝæfter ȝarðlicne ȝerȳnu
hæfþ halpende mihte; Ðra
eac ȝif pe sceapraþ þ halȝe
huſel æfter lichamlicū and-
ȝite. Ðonne ȝeseo pe þ hit
is ȝerceaft bƿorƿniendlic. ȝ
apendedlic; Giſ pe ða ȝarð-
lican mihte ðær on tocnar-
aþ Ðonne underȝite pe þ
ðær is liſ on. and forȝiþ
undeadlicnȳſſe. Ðam ðe hit
mid ȝeleaƿan þicȝaþ; Micel
is betƿux ðære unȝeseƿen-
lican mihte ðær halȝan hu-
ſles. and Ðam ȝeseƿenlican
hiſe

A Sermon on Easter day. 16.
in this one creature. After
true nature that water is
corruptible water, & af-
ter ghostlye misterye, hath
halowing mighte. So also
if wee beholde that holye
housell after bodely vnder-
standing, then see we that
it is a creature corruptible
and mutable : if we ac- *flecting*
knowledge therein ghostly
myght, than vnderstand we
that lyfe is therin, and that
it geueth immortalitie to
them that eate it with be-
liefe. Muche is betwixte the
inuisible myghte of the ho-
lye housell, and the visible
E iij. shape

In die Sancto Pasca.

hure.

hipe agenes gecynder; Hit
is on gecynde bryniendlic
hlafe. and bryniendlic pin. ⁊
is æfter mihte Godcunder
wordes. soþlice Cristes li-
chama and his blod. nappa-
þeah lichamlice. ac gæstlice;
Micel is betwux ðam licha-
man ðe Crist on ðrowode:
and ðam lichaman ðe to
huse bið gehalgod; Se licha-
ma soþlice ðe Crist on
ðrowode wæs geboren of
Marian fære. mid blode
⁊ mid banum, mid felle ⁊ mid
rinum. on menniscū limum.
mid gerceadwisse sawle geli-
fæst. ⁊ his gæstlica lichama
ðe

A Sermon on Easter day. 17.

shape of hys proper nature.

It is * naturally corruptible * No tran-
bread, & corruptible wine: substan-
and is by myghte of Gods ^{tiation.}

worde truely Christes bo-

dye, and hys bloude: not so

notwithstāding bodely, but

ghostly. Much is betwixte

the * body Christ suffred in,

and the bodye that is ha-

lowed to housell. The body

truely that Christ suffered

in was borne of the * flesh of

Mary, with bloud, and with

bone, with skinne, and with

synowes, in humane limmes,

with a reasonable soule li-

uing: and his ghostlye body,

* Differē-
ces be-

twixt

Christes

naturall

body, and

the Sacra-

mēt therof.

* 1. Diffe-

rence.

* Not the

body that

suffred is

in the

housell.

F.j.

which

In die Sancto Pasca.

Ðe þe hurel hataþ is of ma-
negum cornum gegaderod.
buton blode. 7 bane. limleas.
7 rapulleas . and nis forþan
nan ðing ðær on to under-
standenne lichamlice . ac is
eall gartlice to understan-
dene ; Ða hƿæt swa on ðam
hurel is Ðe us lifes eorƿt
forþiþ. þ is of ðære gart-
lican mihte . and ungeren-
licne fremminege ; Forþan
is þ halige hurel gehaten
genýnu . forþan Ðe oþer
ðing is ðær on geren. and
oþer ðing understiten ; þ
þ ðær geren is hæfþ li-
chamlic hip. 7 þ þ se ðær on
under-

A Sermon on Easter day. 18.

Whiche we call the housell,
is gathered of many cornes:
without bloude, and bone,
without lymme, without
soule: and therefore nothing
is to be vnderstand therein
bodelye, but all is ghostlye
to be vnderstande. What
soeuer is in that housell,
whiche geueth substaunce
of lyfe, y^e is of the ghostlye
might, and inuisible doing.
Therefore is y^e holy housel cal
led a misterye, because there
is one thing in it seene, & an
other thing vnstāded. That
which is ther^e seene, bath bo. * 2. Diffe-
dely shape: and y^e we do there^{rence}.

F.ij. vnder

In die Sancto Pasca.

understandað hæfð ƷarƷlice
mihte; Ʒitodlice CƷriſtes li-
chama Ʒe deað ƷnoƷode. and
oƷ deaƷe aƷaƷ . ne ƷƷylt
næfne heonan ƷoƷþ. ac iƷ ece
and unƷnoƷiendlic ; Ʒ hurel
iƷ hƷilƷendlic . na ece ; BnoƷ-
niendlic . 7 bið ƷƷicc mælum
Ʒodæled; BeƷƷux ƷoƷum Ʒo-
copen . and into Ʒam buce
aƷend . ac hiƷ bið Ʒeah hƷæ-
þeƷe æƷter ƷarƷlicne mihte
on ælcum dæle eall; MaueƷa
underƷoƷ Ʒone halƷan li-
chaman . and he bið ƷƷa Ʒeah
on ælcum dæle eall æƷter
ƷarƷlicne ƷeƷyƷnu ; þeah
Ʒume menn ƷeƷceote læfƷe
dæl

A Sermon on Easter day. 19.

vnderstand, hath ghostlye
might. Certaynely Christes
bodye which suffred death
and rose from death, neuer
*dyeth henceforth: but is e³. * 3. Diffe-
ternall, & vnpassible. That^{rence.}
houzell is temporall, not e³
ternall. * Corruptible, and * 4. Diffe-
dealed into sondrye partes.^{rence.}
Chewed betwene teeth, and
sent into the bellye: howbeit
neuerthelesse after ghostlye
myght, it is all in euery part.
Manye receaue that holye
body: and yet notwithstanding,
it is so all in euerye
parte after ghostly mystery.
Though some chewe lesse
F.ij. deale

In die Sancto Pasce.

dæl ne biþ ƿpa ðeah na mane
miht on ðam manan dæle
ðonne on ðamælsƿan . for
ðan ðe hit biþ on ælcum
menn anſund æfter ðære
unƿerpenlican mihte ; þeor
ƿerſnu iſ ƿeðð . and hiſ ;
Cristes lichama iſ ƿoþæst-
nysſ ; Ðiſ ƿeðð ƿe healdað
ƿerſnelice . oþ þ ƿe becumon
to ðære ƿoþæstnysſe .
and þonne biþ hiſ ƿeðð ƿeen-
dod ; Soþlice hit iſ ƿpa ƿpa
ƿe ær cƿædon Cristes licha-
ma . and hiſ blod . na licham-
lice . ac ƿarlice ; Ne ƿceole
ƿe ƿmeagan hu hit ƿedon
ſſ . ac healdan on eorrum
ƿeleaƿan

A Sermon on Easter day. 20.

deale, yet is there no more
myght notwithstanding in
the more parte, then in the
lesse: because it is all in
all men after the inuisi-
ble myght. Thys misterye
is a *pledge and a figure: * 5. Diffe-
Christes bodye is truth it rence.
selfe. Thys pledge we doe
keepe mystically, vntill that
we be come to the truth it
selfe: and then is this pledge
ended. Truelye it is so as
we before haue said Christes
bodye, and hys bloude: not
bodelye, but ghostlye. And
ye shoulde not searche how
it is done, but hold it in your
F.iiij. beliefe

In die Sancto Pasce.

geleapan þæt hit swa gedon swa;
se nedar on oþære bec. Ðe is
geheten uita; patrum. þæt
twezen muneca; abædon æt
Gode same swutelunge be þā
haltan huse. and æfter þære
bene gestodon him mærran;
Ða gesaƿon hi licgan an cild
on þam weofode Ðe se mæsse
preost æt mæssode. and
Godes engel stod mid hand-
sexe andbiðende oþ þæt se
preost þæt husel tobræc;
þa tolyfode se engel þæt cild
on ðam diſce. and his blod
into ðam calice ageat; Eft
Ða Ða hi to ðam huse co-
don. Ða weaƿ þæt hit aƿend to
hlape

A Sermon on Easter day. 21.

beliefe that it is so done.
We read in an other booke
called vita patrum, that two
Monkes desired of God ^{These}
some demonstration ^{tales seme}
touchyng the holy housell, and ^{to be in-} farced.
after as they stode to heare
masse, they sawe a childe
lying on the alter, where
the priest sayd masse, and
Gods Angell stode with a
sword, and abode lookyng
vntill y priest brake y hou-
sell. Then the angell deuided
y childe vpon the dyshe, and
shedde his bloud into y cha-
lice. But whē they did go to y
housell, thē was it turned to

G.j. bread

hlafre. and to pine . and hi hit
 ðygedon. Gode ðancigende
 ðære spruteiunge ; Eac se
 halga Gnegornur abæd æt
 Criste . þ he æteofede anū
 trýnigendum þise embe
 his genýnu micle seþunge ;
 Heo eode to husle mid trý-
 nigendum mode . 7 Gnegor-
 nur beþeat æt Gode ðær-
 rihte. þ him þam þearþ æte-
 oþeð seo ræd ðæs husles.
 ðe heo ðicgan sceolde .
 swýlce þær læge on þam dyce
 anes singnes liþ eall gebloð-
 god. 7 ðæs wifes treonung
 þearþ ða gepilitæced ; V-
 tonnu gehýpan ðæs apo-
 stoles

A Sermon on Easter day. 22.

bread & wine, & they dyd
eate it geuing god thanks
for y^e shewing. Also S. Gre-
gory desired of Christ, y^e he
would shew to a certain wo-
mā doubting about his my-
sterye some great affyrma-
tion. She went to housell wth
doubting minde, & Grego-
rye forthwith obtained of
God, that to them both was
shewed y^e part of the housell
which y^e woman should re-
ceave, as if there lay in a dish
a ioynte of a finger al beblo-
ded: and so y^e womans doub-
ting was the forthwith hea-
led. But now heare the apo-

G. ij. stles

In die Sancto Pasce.

ƿtoles ƿord embe ðar ge-
nȳnu ; Paulus se apostol
cƿæþ be ðam ealdan folce Is-
rahel . ðus ƿƿitende on his
ƿiſtole to geleaffullū man-
num ; Ealle ure ƿord fæ-
deras ƿerson gefullode on
ƿolene . and on fæ . and ealle hi
æton ðone ylcan gartlican
mete . and ealle hi ðruncon
ðone ylcan gartlican ðrenc;
Hi ðruncon ƿoflice of æf-
ter feliƷendan ſtane . 7 ſe
ſtan ƿæs Cƿiſt ; Næs ſe
ſtan ðe þ ƿæter þa of fleop
lichamlice cƿiſt . ac he getac-
node Cƿiſt . ðe clȳpode þus
to eallū geleaffullū mannū .

A Sermon on Easter day. 23.

stles wordes about this mi-
sterie. Paule y apostle spea-
keth of y old Israelites thus
writing in his epistle to
faithfull mē. All our forefa-
thers were baptised in the
cloud, and in the sea: and all
they ate the same ghostlye
meate, and dranke the same
ghostly drinke. They dranke
truly of y stone y followed
them, and that stone was
Christ. Neither was that

* stone then from whiche * Notethis
the water ranne bodelye ^{exposition}
Christ, but it signified ^{which is}
Christ, that calleth thus to ^{now a}
al beleauing & faithfull mē: ^{dayes}
^{thought}
^{new.}

G. iij. who

In die Sancto Pasce.

ƿpa hƿam ƿpa Ðýrste come
to me ⁊ dñince; And of his
innoþe fleorþ liflic ƿæten;
þis he ƿæde be Ðam halgan
gaste Ðe Ða underfengon.
Ðe on hine gelyfdon; Ðe
apostol Paulus cƿæþ þ þ Is-
rahela folc æte Ðone ylcan
gastlican mete. and dñunce
Ðone ilcan gastlican dñenc.
forþan þe se ylca heofonlica
mete Ðe hi aƿædde. xl. geara.
⁊ þ ƿæten Ðe of Ðam stane
fleor. hæfde getacnung
Cristes lichaman. and his
blodes. Ðe nu beoþ geof-
rode dæghƿolice on godes
cýrcan; Hit ƿærnon þa ylcan
Ðe

A Sermon on Easter day. 24.

Who soeuer thirsteth let him
come to me, & drinke. And
from his bowels floweth
lyuely water. This he sayd
of the holy ghost, whom he
receaueth which beleaueth
on hym. The apostle Paule
sayth that the Israelites did
eat the same ghostly meate,
and drinke the same ghostly
drinke: bycause y^e heauenly
meate y^e fedde the xl. yeares,
and that water which from
the stone did flowe, had sig-
nification of Christes bodye,
and his bloude, that now
be offered daylye in Gods
churche. It was the same
G. iij. which

In die Sancto Pasca.

Ðe we nu offeriaþ. na lichama-
 lice ac gæstlice ; we sædon
 eow hwe ne ær þæt Crist hal-
 gode hlafe 7 win ær his þrow-
 unge to hursle. and cwæþ . Ðis
 is min lichama. and min blod ;
 Ne þrowode he ða gyt . ac
 swa ðeah he aþende ðurh un-
 gerepenlice mihte ðone hlafe
 to his ægenum lichaman. and
 þæt win to his blode. swa swa he
 ær dyde . on ðam ystene
 ær ðan ðe he to men gebo-
 ren wurde . Ða ða he aþende
 ðone heofonlican mete to
 his fære . and þæt fliende
 wæter of ðam stane to his
 ægenum blode ; Fela manna

æton

A Sermon on Easter day. 25.

Which we now offer: not bodily, but ghostly. We sayd vnto you ere while, ^ty Christ halowed bread and wyne to housell before his suffering, and sayd: this is my body, & my bloud. Yet he had not the suffred: but so notwithstanding he ^{*}turned through inuisible might ^ty bread to hys owne body, & ^ty wyne to his bloode, as he before did in ^ywildernes before ^ty he was borne to mē, whē he ^{*}turned that heauenly meate to his fleshe, and the flowing water from that stone to hys owne bloude. Verie many

^{*}Now we
eate that
bodye
which
was eaten
before he
was boren
by the
faythfull.

^{*}See a
transub-
stantiatiō.

H.j. ate

In die Sancto Pasce.

æton of ðam heofonlican
mete on ðam þertene. and
ðruncon ðone ȝartlican
ðrenc. and purdon swa ðeah
deade. swa swa Crist sæde;
Ne mænde Crist ðone deað
ðe nan mann forbugan ne
mæg. ac he mænde ðone ecan
deað ðe sume of ðam folce
for heora ȝeleaſlearte ȝe-
earnodon; Moyses and
Aaron. 7 manega oðre of
ðam folce ðe Gode ȝelico-
don. æton ðone heofonlican
hlaſ. ac hi næron deade ðam
ecum deað. ðeah ðe hi ȝeinæ-
nū deaþe forþ ferdon; Hi ȝe-
raþon þ̅ re heofonlica mete
pær

A Sermon on Easter day. 26.

ate of that * beauenlye * Manna.
meate in the wildernes, and
dranke that ghostlye drinke
and were neuertheles dead,
as Christ sayd . And christ
ment not that death whiche
none can escape : but that
euerlastynge death, whiche
some of that folke deser-
ued for their vnbeliefe. Moy-
ses and Aaron, and many o-
ther of that people whiche
pleased God eate that
beauenly bread , and they
dyled not that euerlasting
death, though they dyled the
common death . They sawe
that the beauenlye meate
H.ij. was

In die Sancto Pasce.

pær gerepenlic . 7 brymliend-
lic. ac hi understodon gart-
lice be ðam gerepenlicum
ðinge. and hit gartlice ðig-
don ; Se hælend cƿæþ . se ðe
et min fælc . 7 ðrinç min
blod. he hæfþ ece lif ; Ne het
he na etan ðone lichaman.
ðe he mid befangen pær . ne
þ blod ðrinçan. ðe he fop ur
aƷeat . ac he mænde mid þam
ƿorde þ halige hufel . ðe
gartlic is his lichama and his
blod. and se þe pær onbrygþ
mid geleaffulne heortan. he
hæfþ þ ece lif ; On ðære eal-
dan æ geleaffulle men of-
fƿodon Gode myrtlice lac.
ðe

A Sermon on Easter day. 27.

was visible, and corruptible, & they ghostly vnderstode by y^e visible thing, and ghostly receyued it. The Sauour sayeth: He y^e eateh my fleshe, & drinketh my bloud, hath euerlasting lyfe.

And he bad the not eate y^e body which he was going about wth, nor y^e bloud to drink

which he shed for vs: * but **What body doe the* he met wth those wordes y^e body *faithfull* ly houghell, which ghostly is *now eate.* his body, & his bloud. & he y^e tasteth it with beleauing hart, hath that eternall lyfe.

In the old law faithfull mē of fred to god diuers sacrifices,

H.ij. that

In die Sancta Pasce.

Ðe hæfdon to pearðe ȝetac-
nunȝe Cwiſter lichama . Ðe
ſylf for unum ſynnū ſylf-
þan ȝeoſſode hiſ heoſon-
lican fæder to onſæȝed-
nýſſe ; wiðodlice Ðiſ hurel
þe nu biþ ȝehalgod æt Godes
weofoðe . iſ ȝemýnd Cwiſter
lichaman Ðe he for uſ ȝeoſ-
ſode . and hiſ bloðeſ Ðe he
for uſ aȝeat . ſpa ſpa he ſylf
het . doþ Ðiſ on minum ȝe-
mýnde ; Ane þnofoðe Cwiſt
Ðurh hine ſylfne . ac ſpa
Ðeah dæȝþomlice biþ hiſ
Ðnoþunȝ ȝeðniþod Ðurh
ȝenýnu Ðæſ halȝan hurelſ
æt Ðæſe halȝan mæſſan ;
For

A Sermon on Easter day. 28.

that had^{*} fore^{significatiō} of^{*} A signifi-
Christes body, which for our fore Christ
sinnes he him selfe to his hea-
uently father hath since^{*} of^{*} A sacri-
fred to sacrifice. Certaynly Christes
this housell whiche we doe^{tyne}.
nowe halow at gods alter is
a^{*} remembraunce of Christes^{*} A remem-
body which he offred for vs, braunce af-
and of his bleude whiche he ter Christ.
shedd for vs: So he him selfe
comaunded, do thys in my
remembraunce. Once suf-
fred Christe by hym selfe,
but yet neuerthelesse his
suffrynge is daylye renued
at the masse through my-
sterye of the holye housell.
H.iiij. Ther=

In die Sancto Pasca.

Forn̄di fremah̄ seo halige
mæsse micclum ge ðam lib-
bendum . ge ðam forþ fæ-
rennum . swa swa hit for of
gesputelod is ; Vri eac to-
rineagenne . þ̄ þ̄ halige hysel
is ætþen ge cnihtes lichama.
ge ealles geleafculler folces.
æfter gæstlice gerynu ;
Swa swa se wisa Agustinus
be ðam cwæþ ; Gif ge wil-
laþ understandan be cnihtes
lichaman . gehyrpaþ ðone a-
postol Paulum þus cweþendes ;
Ge soþlice findon Cnihtes
lichama . 7 leomu ; Nu is eowen
gerynu geled on Godes my-
ran . and ge underfor eowen
gerynu

A Sermon on Easter day. 29.

Therefore that holye masse
is profitable both to the ly-
uing, and to the dead: as it
hath bene often declared.

We oughte also to consy-
der diligently how that this
holy housell is both Christes
body, and the body of all

* faythfull men, after ghost
ly mysterye. As the wyse
Augustine sayeth of it. If ye
will vnderstand of Christes

* The hous-
sell is also
the body of
al faithfull
men.

body heare y apostle Paule
thus speaking. Ye truly be
Christes body and his mem-
bers. Nowe is your my-
sterye sett on Godes ta-
ble, and ye receyue your

I. j. mysterye

In die Sancto Pasce.

Ʒerýnu to þam ðe Ʒe sylfe
sind; Beoþ þ þ Ʒe Ʒerecoþ on
þam reofode. and undercoþ
þ þ Ʒe sylfe sind; Eft cƷæþ
re aƷortol Paulus be ðisum.
Ʒe manega sýndon an hlaƷ. 7
an lichama; Vnderstandaþ
nu. and blissiaþ. feala sind an
hlaƷ. 7 an lichoma on CƷriste;
He is ure heafod. 7 Ʒe sind
his luma; Ne biþ re hlaƷ of
anum corne. ac of manegū;
Ne þ sýn of anre beƷian. ac
of manegum; Ða Ʒe sceo-
lon eac habban annýsse on
urum drihtne. sƷa sƷa hit
aƷriten is be þā ƷeleaƷfullan
reorode. þ hi Ʒæron on sƷa
micelne

A Sermon on Easter day. 30.

mysterie, whiche mystery ye
your selues be. Be y^e whiche
ye se on the alter, & receiue
that whiche ye your selues
be. Agayn the apostle Paule
sayth by it: We manye be one
bread, and one bodye. Vnder-
stand nowe and reioyce ma-
ny be one bread, and one bo-
dy in Christ. He is our head,
and we be his limmes. And
y^e bread is not of one corne,
but of many. Nor the wyne
of one grape, but of manye.
So also we all should haue
one vnitie in our Lord, as it
is writtē of the faithfull ar-
mye, how y^e they were in so
1 y. great

In die Sancto Pasca.

micelne annýsse . swilce him
eallum wære an sawol. and an
heorte ; Crist gehalgode
on his beode ða genýnu ure
ribbe. 7 ure annýsse. se þe un-
derfehþ ðære annýsse ge-
nýnu . and ne hilt ðene bend
ðære soðan ribbe. ne under-
fehþ he na genýnu for him
sylfum. ac gecýðnýsse to-
geanes him sylfum ; Mi-
cel god biþ cristenum man-
num . þ hi gelome to hu-
rle gan . gif hi unrcæþrig-
nýsse on heora heortan be-
raþ to ðam weofode . gif hi
ne beoþ mid leahtum of-
rette ; þam yfelan men
ne becýmþ

A Sermon on Easter day. 31.

great an vnitie, as though
all of them were one soule,
and one harte. Christ ha-
lowed on his table the my-
sterye of our peace, and of
our vnytye: he whychere-
ceyueth that mysterye of
vnytye, and kepeth not the
bonde of true peace, he
receyueth no mysterye for
hym selfe, but a witnesse
agaynst hymselfe. It is ve-
ry good for Christen men,
that they goe often to hou-
sell, yf they brynge wyth
them to the alter vngyla-
tynes and innocencye of
harte. To an euill man

Iij.

it

In die Sancto Pasce.

ne becȳmþ to nanum ȝode.
ac to forþȳrde. ȝif he ðær
halȝan hufles unpurþe on-
bȳriȝþ; Halȝe bec beodaþ
þ̅ man ȝemæncȝe pr̅eter to
ðam pine ðe to hufle ſceal.
forþan þe þ̅ pr̅eter hæfþ þær
folces ȝetacnung. ſpa ſpa þ̅
pin Cnriſtes blod; ȝ for-
ði ne ſceal naþon buton o-
þrum beon ȝeoſſode. æt
ðære halȝan mæſſan. þ̅
Cnriſt beo mid us. and we mid
Cnriſte. þ̅ heafod mid ðam
leomum. ȝ þa leomu mid þam
heafode; we woldon ȝefȳrn
trahtnian beþā lambe þe ſe
ealde Iſrahel æt heora ear-
ten

A Sermon on Easter day. 32.

it turneth to no good, but to
destructiō, if he receiue vn-
worthely ^y holy housell. Ho-
ly*bookes commaūd ^y water
be mengled to ^y wine which
shalbe for housell: bycause ^y
water signifieth the people,
and the* wine Christs bloud.

* No scrip-
ture infor-
ceth the
mixture of
water
with the
wyne.

And therfore shall neither ^y
one without the other be of-
fred at ^y holy masse: ^y Christ

* The wine
signifieth
christes
bloude.

may be w^t vs, and we wyth
Christ: the head w^t the lym-
mes, and the lymmes wyth
the head. We would before
haue intreated of the lam-
be whyche the olde Isra-
elites offered at theyr Eas-

Liiij.

ster

In die Sancto Pasca.

ten tȳde geoffrodon . æ
pe poldon ærſt eop ȝenæc-
can ȳmbe ðar ȝenȳnu . and
ȳþþan hu hit man ðicȝan
ſceal ; ꝥ ȝetacniendlice lamb
pær geoffroð æt heora ear-
ten tide . 7 ſe apoſtol Pau-
luſ cƿæþ on ðiſum dæȝþer-
licum ƿiſtole . ꝥ Cƿiſt iſ ure
earſten tide . ſe ðe ƿon uſ
pær geoffroð . 7 on ðiſum
dæȝe of deaþe aſaſ ; Iſrahel
ðiȝde ðær lambes flæſc . ſƿa
ſƿa God behead . mid ðeon-
ſum hlaſum . 7 ſeldlicum lac-
tucum . 7 pe ſceolon ðicȝan
ꝥ halȝe huſel Cƿiſtes licha-
uan . 7 hiſ bloð buton beon-
man

A Sermon on Easter day. 33.

ster tyme, but y^e we desired
first to declare vnto you of
this misterye, and after how
we should receyue it. That
signifying lambe was offred
at the Easter. And the apo-
stle Paule sayeth in the epi-
stle of this present day, that
Christ is our Easter, who
was offred for vs, and on
thys day rose from deathe.
The Israelites did eate the
lambes fleshe as God com-
maunded wyth vneuened
bread, and wilde lettisse:

*so we should receyue y^e ho-
ly housell of Christes bodye
and blond without the lea-
K. j. uen

*How we
shoulde
come to
the holy
cōmunion.

In die Sancto Pasca.

man yfelnyſſe and manful-
nyſſe ; Ða ſpa ſe beorþma
apent þa 7erceafta of heora
7ecynde . ſpa apendaþ eac
leahtſaſ ðæſ mannes 7e-
cynde frā unſcæþþiznyſſe
to 7epemmednyſſe ; Ðe a-
poſtol tæhte þ þe ſceoldon
7epiſtfullian na on yfel-
nyſſe beorþian . ac on ðe-
orþnyſſum riſeþnyſſe . 7
roþfæſtnyſſe ; Lactuca
hatteſeo pýnt ðe hi etan
ſceoldon mid ðam þeorþum
hlafum . heo iſ biſen on ði-
zene ; 7 þe ſceolon mid bi-
teþnyſſe roþne behneop-
runge ure mod 7eclænſian.

A Sermon on Easter day. 34.

uen of synne, and iniquitie.
As leauen turneth the crea-
tures from theyr nature: so
doth synne also chaunge the
nature of man from inno-
cencye to foule spottes of
gyltinesse. The apostle hath
taught how we should feast
not in the leauen of iuel-
nesse, but in y^e swete dough
of puritie and truthe. The
herbe whiche they shoulde
eate wyth the vnleaued
bread is called lettisse,
and is better in taste. So
we shoulde wyth bytter-
nesse of vnfayned wee-
pyng purifye our mynde,
K.ij. if

In die Sancto Pasca.

Ʒif ƿe ƿillaþ Cƿiſter licha-
man ƿicƷan ; Nær þ̅ Iſſa-
hela folc Ʒepunod . to hƿea-
ƿum ƿlærce . ƿeah ƿe God
him bebuðe . þ̅ hi hit hƿeap ne
æton . ne on ƿætere Ʒeſo-
den , ac Ʒebƿæd to ƿine ; ƿe
ƿile ƿicƷan Godes lichaman
hƿeapne . ƿe ƿe buton Ʒe-
ſceade ƿenþ̅ þ̅ he ƿære anſeald
man uſ Ʒelice . 7 nære God ;
7 ƿe ƿe æfter menniſcum
ƿiðome ƿýleſmeaƷan ýmbe
ƿa Ʒenýnn Cƿiſter ƿlærce-
licnýſſe . he deþ ſƿýlce he
ſeoþe ƿæs lambes ƿlærce on
ƿætere . ƿorðan ƿe ƿæter
Ʒetacnaþ on ƿiſſene ſtope
menniſc

A Sermon on Easter day. 35.

if we wil eat Christes body.
Those Israelites were not
wont to eate rawe fleshe al-
though god forbad them to
eate it rawe, ^{nor} and sodden in
water, but rosted wyth
fyer. He shall receyue the
bodye of God rawe that shal
thynke wythout reason that
Christ was onelye man lyke
vnto vs and was not God.
And he that will after mans
wisedome search of y^e myste-
rie of Christes incarnation,
doth lyke vnto hym y^e doth
seeth lambes flesh in water:
bycause that water in this
same place signifieth manes

Kij.

vna

In die Sancto Pasca.

mennisc ingehið; Ac þe sceo-
lon witan þæt ealle ða genýnu
Cristes menniscnýsse wæ-
ron gefædode ðurh mihte
ðæs halgan gastes. Ðonne
dicge þe his lichaman ge-
brædne to fýre. forþan ðe
se halga gast com on fýres
hipe to ðam apostolum on
misticum gereordum; Is-
rahel sceold e tan þæs lambes
heafod. 7 ða fet. and þæt inne-
wearde. 7 ðær nan ðing be-
litan ne mofte ofer niht;
Gif ðær hwæt belife. for-
bernan þæt on fýre. 7 ne to-
bræcan ða baan; Afters
gastlicum 7 gite þe e tan ðæs
lambes

A Sermon on Easter day. 36.

vnderstāding: but we should
vnderstād that al the mistea-
rie of Christs humanity was
ordered by ĩ power of ĩ ho-
ly ghost. And thē eate we his
body rosted wyth fyre: be-
cause the holy ghost came in
fyrye lykenes to the apostles
in diuerse tonges. The Isra-
elites should eate the lambs
head, & ĩ fete, and ĩ purte-
naunce: and nothing therof
muste be left ouer night. If
any thing therof were lefte,
they did burne ĩ in the fire:
and they brake not ĩ bones.
After ghostly vnderstan-
ding we doe then eate the
K. iij. lambes

In die Sancto Pasce

lambeſ heafod. Donne þe un-
derſoþ Cwiſter godcund-
nyſſe on urum geleafan;
Eft Donne þe hiſ menniſc-
nyſſe mid lufe underſoþ.
þonne ete þe þæſ lambeſ fet.
forþan ðe Cwiſt iſ an ġin ġ
ende . God æn ealle worulda.
and man on ðiſſene worulde
geendunge ; Hwæt iſ ðæſ
lambeſ inneſearde buton
Cwiſter diſgelan . bebodu ða
þe etað Donne þe liſeſ worð
mid ġwædiġnyſſe under-
ſoþ ; Nan ðing ne moſte
ðæſ lambeſ belifan oþ me-
riġen . forþan ðe Godeſ cwi-
daſ ſind to ſmeaġenne mid
micelpe

A Sermon on Easter day. 37.

lambes head, when we take
hold of Christes diuinitye in
our beleife. Agayn when we
take holde of his humanyte
wyth loue then eate we the
lambes feete : bycause that
christ is the beginnyng and
ende , god before all world
and man in the end of thys
worlde . VVhat bee the
lābes purtenaūce, but Chri-
stes secrete preceptes and
these we eat, whē we receiue
with gredines the worde of
lyfe . There must nothing
of the lābe be left vnto the
morning, bicause y^t all godes
sayings are to be searched wth

L.j.

great

In die Sancto Pasce.

micelne carfulnýsse . swa þ
ealle his beboda mid andgite
and peopce beon armeade on
nihte hiser andþeardan lifes.
ærþan þe se endenexta dæg
ðæs gemænelicn æristes
æteopige; Gif se þonne ealle
þa gepynu Cristes flæsclic-
nýsse þurh smeagan ne ma-
gon. Ðonne sceole se ða lafe
betæcan ðæs halgan gastes
mihte mid soþne eadmod-
nýsse. and na to dýrstelice
ýmbe ða deopan diġelnýsse
ofer ures andgýtes mæþe
smeagan; Hi æton þ lamb
mid begýrdum lendum;
On lendenū is seo ġalnýsse
ðæs

A Sermon on Easter day. 38.

great carefulnesse: so that
all his preceptes maye be
knownen in vnderstāding &
deede in the nyght of thys
present lyfe, before that the
last day of the vniuersall rea-
surrection do appeare. If we
can not search out throughe-
ly all the mystery of Christes
incarnation, then ought we
to betake the rest vnto the
might of y^e holy ghost wth true
humilitie: & not to searche
rashly of that depe secret-
nes aboue y^e measure of our
vnderstāding. They did eat
y^e lābes flesh wth their loynes
gyrt. In the loines is the lust

L.ij.

of

In die Sancto Pasce.

Ðær lichoman. and se þe pyle
þ hufel ðicgan he sceal ge-
ppýþan ða galnýsse. 7 mid
clennýsse ða halgan þigene
onfon ; Hi pæron eac ge-
sceode ; Hwæt sind gecy-
buton deaðra nýtena hýða ;
pe beoþ soþlice gesceode. 7 iþ
pe efenlæcaþ mid urnum fæ-
rielde and weorce forþfaren-
na manna lif. Ðæra Ðe Gode
geþuƷon Ðurh gehealdrum-
nýsse his beboda ; Hi hæf-
don him sƷæf on handa æt
þære þigene ; Se sƷæf getac-
naþ Ʒýmene. 7 hýrnýsse ;
þa Ðe bet cunnon 7 mazon.
sceolon Ʒýman oþra manna.

7 mid

A Sermon on Easter day. 39.

of the body. And he whiche
wyl receyue y^e housell, shall
restrayue that concupiscēce:
and tak with chastitie that
holy receypt. They were also
shod. What be shoes but
of the hydes of dead beastes.
We be truely shod if we fo-
low in our steppes & dedes
the lyfe of those pilgrimes,
whiche please god wth keping
of his commaūdemēts. They
had staves in their handes
when they ate. This stafe sig-
nifieth a carefulnes and a di-
ligēt ouerseing. And al they,
y^e best know and cā, should
take care of other men,
Lij. and

In die Sancto Pasce.

⁊ mid heora fultume under-
pprian ; þam gemettum
pær beboden þ̅ hi sceoldon
caþlice etan . forðam ðe
God onrcunaf ða fleanýsse
on his ðegnum . and ða he
lufaf ðe mid moder caþnesse
ðæs ecanliſes miþſe ſceape ;
Hit iſ awriten . Ne elca ðu
to gecýppianne to Gode .
ðylæs þe ſe tīma loſie þurh
ða flean elcunge ; þa ge-
mettan ne moſton ðæs
lambeſ ban ſcænan . ne ða
cempa ðe Cwiſt ahenzon
ne moſton tobræcan his
halzan ſceancan . ſpa ſpa hi
wydon . þæra tvegra ſceaþena
ðe

A Sermon on Easter day. 40.

and staye them vppe wyth
their helpe. It was inioyned
to the eaters y they should
eate the lambe in haste. For
god abhorreth slouthfulnes
in his seruauntes. And those
he loueth that seeke the
ioye of euerlasting life with
quicknes, & hast of minde.
It is writtrē: Prolong not to
turne vnto god, lest the time
passe awaye through thy
slowetarrying. The eaters
mought not break the lābes
bones. Nomore mought the
souldyers, y did hang Christ
breake his holy legges, as
they did of the two theefes
L.iiij. that

In die Sancto Pasce.

Ðe him on tƿa healfra hangod-
don . ac driht aƿar of deaþe
geƿund buton ælcere for-
notodnyſſe ; And hi ſceo-
lon geſeon æt Ðam micclan
dome hƿæne hi geƿundodon
ƿælhƿeoplice on ƿode ; þe of
tid iſ gehaten on ebſeiſcum
geſceopde Paſca . þ iſ on le-
den Tranſitur . 7 on engliſ
Fæſeþ . forþan Ðe on Ði-
rum dege ſeþde Godes folc
ſƿam egipta lande ofeſ Ða
ƿeabian ſæ . ſƿam Ðeoſte to
Ðam behtenan earde ; Vſe
driht ſeþde eac on þiſne ti-
man . ſƿa ſƿa ſe Godſpelleſe
Iohnſ cƿæþ . ſƿam Ðiſum
miððan

A Sermon on Easter day. 41.

that hanged on either syde
of him: And y^e Lord rose frō
death sound without al cor-
ruption: and at y^e last iudge-
mēt they shal see him, whom
they did most cruelly hange
on y^e crosse. This time is cal-
led in y^e Ebrue tonge Pasca,
and in latine Transitus, & in
English a Passouer: bicause y^e
on this daye the people of Is-
raell passed from the land of
Ægypt ouer the read sea:
from bondage to the lande
of promyse. So also dyd
our Lord at thys tyme de-
parte as sayeth Iohn the
Euangelyste from thys
M.j. world

In die Sancto Pasca.

miððan eapðe to hyr heofon-
lican fæder; þe sceolon fý-
lian urū heafðe. 7 fapan fñā
ðeoðle to criſte. fñā þiſſene
unſcæþþiðan woruld. to hyr
ſtaþelſcæſtan ſuce. ac þe ſce-
olon æneſt on urū andſear-
ðan liſe fapan fñā leahtnum
to halðum mæðnum. fñam
unþeayum to godum þeayum.
7iſ þe willaþ æfter ðiſum
kenan liſe fapan to þā ecan.
7 æfter urū æriſte to hæ-
lende Criſte; He uſ gelæde
to hyr lifiðendan fæder. ðe
hine ſealde for urū ſýnnum
to deaþe; Si him wuldor and
lof. ðæne welðeða. on ealra
worulða woruld. AMEN.

A Sermon on Easter day. 42.

world to his beauenly father.
Euen so we ought to folowe
our head, and to go from the
deuill to christ: from this vn
stable world to his stable
kingdōe. Howbeit we should
first in this presēt life de-
part frō vice to holy vertue:
frō euil māners to good mā-
ners, if we will after this
corruptible life go to that e-
ternal life, & after our re-
surrection to Christ. He
bring vs to his euerliuing fa-
ther, who gaue him to death
for our sinnes. To him be ho-
nour, & praise of wel doing,
world wythout ende. Amen.

M.ij. this

*¶ This sermon is found in diuerſe
bookes of ſermon written in the olde
Engliſhe or Saxon tounge : Where
of two bookes bee nowe in the
handes of the moſt reue-
rend father the Arch-
biſhop of Caunter-
burye.*

** **

Here followeth the wordes
 of Elfrike Abbot of S. Albons, and
 also of Malmesberye, taken out of
 his epistle written to Wulfsine by-
 shop of Scyrburne. It is founde in a
 booke of the olde Saxon tounge,
 wherin be xliij. chapters, of Canons
 and ecclesiasticall constitutions, and
 also Liber poenitentialis, that is,
 a poenitentiall booke or shryfte
 booke, deuided into iiij. other
 bokes, the epistle is set for
 the 30. chapter of the
 fourth boke, intituled
 be p̃neort
 r̃noþe,
 that is, a Synode concerning
 priestes : and this epistle
 is also in a canon boke
 of the churche
 of Exeter.

M.iiij.

Sume

Ume ppeortar heal-
ðað þæt hufel ðe biþ
on earþen dæg gehal-
god ofer gear to ſceocum
mannum. ac hi miſdoþ ſwýþe
deope. þ̅ ðæt halige hufel
ſceole fýnegian. 7 nellaf un-
derſtandan hu mýcele dæd-
bote ſeo poenitentialiſ
tæcþ be ðam. 7iſ ðæt hu-
fel biþ fýniſ. oþþe hæpen.
oþþe 7iſ hit forloren biþ.
oþþe 7iſ muſ. oþþe nýtenu
ðurh 7ýmearþe hit eðaþ;
Man ſceal healðen þæt ha-
lige hufel mid micelne 7ým-
mene 7 ne forhealdan hit.
ac halgian oðer eðniſe to
ſceocum



Ome pristes keepe
the housell that is
ballowed on Easter

day all the yere for syke
men. But they do greatlye
amysse, bycause it waxeth
horye and rotten. And
these wyll not vnderstand
how greuous penaunce the
pœnitentiall booke teacheth
by thys, if the housell bea
come horye and rotten: or
yfit be lost: or be eaten of
beastes by neglygence. Mē
shal reserue more carefullye
that holy housell, and not
reserue it to longe, but
ballowed other of newe for
M:iiij. sick

ƿceocum mannum . a. embe
vii. niht. oððe embe xiiii.
niht þ̅ hit hƿu ƿȳniȝ ne
ȳȳ. ƿonðon þe eal ƿpa halig
bið þ̅ huſel þe nu to dæg ƿæſ
ȝehalgod. ƿpa þ̅ þe on eaſter
dæg ƿæſ ȝehalgod; Ðæt hu
ſel iſ Cƿiſter lichama na li
chamlice ac ȝaſtlice; Na ƿe
lichama Ðe he on ðropode.
ac ƿe lichama Ðe he embe
ƿpæc. Ða Ða he bletode
hlaȝ and ƿin to huſle an ƿe
nihte ær hiſ ðropunge. and
cƿæþ be Ðā ȝebletode hlaȝe.
Ðiſ iſ min lichama . and eƿto
be Ðam halȝan ƿine. Ðiſ iſ
min blode þe biþ ƿon maneȝū
aȝoten

Syckemen alwayes wythin a
 weke or a fortnight that it
 be not somuch as horye. For
 so holy is the housell which
 to day is hallowed as that
 whiche on Easter daye
 was hallowed. That holy
 housell is Christes bodye
 not bodylye, but ghostlye.
 Not the body which he suf-
 fred in, but the bodye of
 which he speake, when he
 blessed bread and wyne to
 housel a night before his suf-
 fring, & sayd by the blessed
 breade thys is my bodye, &
 agayne by the holye wyne
 thys is my bloude, whiche is
 N.j. shed

agoten on synna forgy-
fennesse ; Vnderstandaþ
nu þ þe drihten ðe mihte
apendon ðone hlaƿ ær his
ðrowunge to his lichaman.
and þ þin to his blode gart-
lice . ðæt se ylca dægþam-
lice bletsaþ ðurh sacerða
handa hlaƿ 7 þin to his gart-
lican lichaman . and to his
gartlican blode.

*Here thou seeſt good reader
how Elfrike upon fynding fault
wyth an abuſe of his tyme which
was that prieſtes on Eaſter day fil-
led their houſell boxe, and ſo kept
the bread a whole yere for ſickmen,
toke an occaſion to ſpeake agaynſt*

Some

shedd for manye in forgeuenes of sinnes. Vnderstand nowe that the lord, who could turne y^e bread before his suffring to his body, and y^e wyne to his bloude ghostlye: that the selfe same lord bleisseth dayly throughe the priestes bandes bread and wine to his ghostly body, and to his ghostly bloud.

The bodely presence of Christ in the sacramēt. So also in an other epistle sent to Wulffstane Archbysshop of Yorke, he reprehending agayn thys auerlong reseruing of the housell addeth also wordes more at large against the same bodely presence. His wordes be these.

N.ij.

Some

Ume preostas gefyllaþ
Sheopa hufel box on ear-
tron . and healdath ofer
twelf monaþ to untrumum
mannum . swylce ðæt hufel
ry haligne ðonne ofer . Ac
hi doþ unswylce . for þam ðe
hit yannaþ . oþþe mid ealle
fornotath on swa langum
fyrste . and he biþ ðonne
feyldig swa swa ur regþreo
boc ; Se ðe hufel forhylt .
oþþe hit forlyst . oþþe mýr
eton . oþþe oþþe nýtenu .
fceaþa ða pœnitentialem .
hpæt he fægþ be þisum ; Eall
swa halig is ðæt hufel ðe biþ
gehalgod to dæg . swa ðæt
ðe

Some priests fil their boxe
 for housel on Easter day,
 & so reserue it a whole yere
 for sicke mē, as though that
 housel were more holy thē a
 ny other. But they do vnad-
 uisedlye, bicause it waxeth
 bory: or al together rottē by
 keping it so long space. And
 thus is he become giltye as y
 boke wytnesseth to vs. If a-
 ny do keepe the housell to
 long, or lose it, or myse, or o-
 ther beasts do eate it, see
 what y pænitorial boke say-
 eth by this. So holy is altoge-
 ther that housell, which is
 hallowed to daye, as that

N.ij. which

De biþ gehalgod on ðam hal-
gan earþen dæge ; Healdað
forþig ic biððe ðone halgan
Cristes lichaman mid ma-
rian wifdome to feocū man-
num fram sunnan dæge to
sunnan dæge on swiþe clæ-
num boxe . oþþe be þam mæc-
tan feoƿertyne niht . and
ðicgaþ hit ðonne . ⁊ lecgað
ðær oþer ; þe habbaþ by-
sene be þam on Moyses bo-
cum . swa swa God sylf bebeað
on Moyses æ . ðæt se sa-
cend sceolde on ælcū sæter-
nes dæge settan twelf hla-
fas on þam tabernaculo ealle
niwe bacene . Ða ƿæron geha-
tene

which is hallowed on Easter
 day . Wherefore I beseech
 you to kepe that holy bodye
 of Christ with more aduise-
 ment for sick men from son-
 day to sondaye in a verye
 cleane boxe ; or at the most
 not to kepe it aboue a forty
 night , and then eate it lay-
 ing other in the place . We
 haue an example hereof in
 Moyses bookes, as god him
 selfe hath commaunded in
 Moyses lawe . How the
 priests should set on eue-
 ry saturday twelfe loues al
 newe baked vpon the taber-
 nacle: the whiche were cal-

tene panes proportionis.
and hi sceoldon ðær stān-
dan on ðam Godes getæle
of oþerne sæternes dæg.
⁊ etan hi ðonne ða sacerdas
sýlfe. ⁊ settan ðær oþne;
Sume preostas nellas ðic-
gan þæt husel þe hi halgias;
Nu wille þe eow secgan. hu se-
boc se gþ be ðam; Perby-
tes myrran celebrians. et
non audens sumere sacrifici-
um accipiente conscientia
sua anathema est; Se mæsse
preost ðe mæsseþ. and ne
dear ðæt husel ðicgan. pat
hine scýldigne. se is aman-
sumod; Læsse pleoh is to
ðicgenne

led panes prepositionis: and
 those should stād their on
 gods tabernacle, til y next sa-
 turnday, & thē did y pristes
 thē selues eate them, & set
 other in y place. Sōe priestes
 wil not eate y housell, which
 they do hallow. But we will
 now declare vnto you how y
 boke speaketh by thē. Pres-
 byter missā celebrans, et non
 audens sumere sacrificium, ac-
 cusante cōsiētia sua, anathema
 est. The priste that doth
 saye masse and dare not eate
 the housell, hys conscience
 accusynge hym, is accur-
 sed. It is lesse daunger to
 O.j. receyue

ðiegeenne ðæt husel. ðonne
to halgienne ; Se ðe tupa
halgaþ ane ofletan to husele.
se biþ þam geþolan gelice. þe
an cild fullaþ tupa ; Crist
sylf gehalgode husel. æn his
ðrowunge. he bletrode þone
hlafe. ⁊ tobræc ðurc þende
to his halgum apostolum.
etaþ ðisne hlafe. hit is min li-
chama . and he eft bletrode
æne calic mid wine . and cræþ
heom ðurc to . ðrincaþ ealle
of ðisum . hit is min ægen
blod ðære nisan gecyþ-
n ysse. ðe biþ for manegum
aȝoten on synna forgyfe-
n ysse. Se drihten þe halgode
husel

receyue y housell, thē to hallowe it . He y doth twyse hallowe one host to housell, is lyke vnto those heretikes, who do christen twyse one childe. Christ him selfe blessed housel before his suffring: he blessed y bread and brake thus speaking to his apostels. Eate this bread it is my body. And agayne he blessed one chalice w wyne and thus also speaketh vnto thē. Drinke ye all of this it is myne owne bloud of y newe testament which is shed for many in forgeuenes of synnes. The lord which halowed

O. y.

housell

huseles ær his ðrowunge . and
craef þæt se hlafe wære his azen
lichama . ⁊ ðæt pin wære pi-
todlice his blod . se halgað
ðæghwamlice ðurh his ra-
cenda handa hlafe to his li-
chaman . ⁊ pin to his blod on
gastlicepe genýne . swa swa
se wædað on bocum . Nebi þæt se
hwilca hlafe lichamlice swa þeah
se ylca lichama . Ðe Crist on
ðrowode ; Ne þæt halige pin
his þæs hælendes blod þe for-
ur aroten wæs on lichamli-
can ðinge . rac on gastlicum
andgyte ; Að þer bið soðlice
se hlafe his lichama . ⁊ þæt pin eac
his blod swa swa se heofonlica
hlafe

housel before his suffering
 & sayeth y^e bread was his
 owne body & y^e wyne was
 truly his bloud, he haloweth
 dayly by y^e hādes of y^e prist
 bread to his body, & wyne
 to his bloud in ghostly myste
 ry, as we read in bokes. And
 yet y^e liuely bread is not bo
 dely so not withstāding: not
 y^e selfsame body y^e Christ suf
 fered in. Nor y^e holy wine is
 y^e sauiours bloud which was
 shed for vs in bodely thing: +
 but in ghostly vnderstan
 ding. Both be truly y^e bread
 hys body, and y^e wyne also
 hys bloud, as was y^e heauenly
 O. iij. bread

hlaf þær. Ðe ye hataþ manna.
Ðe feoƿerƿiȝ ȝeapra aƿedde
Godes folce. 7 Ðæt hlutƿe
ƿæteþ þær ƿiƿodlice hiȝ blod.
þe ariſe of Ðam ȣtane on Ðā
ƿeȣtene Ða; Ðƿa ƿƿa Pauluȣ
aƿƿat on ȣmon hiȝ ƿiȣtole.
† Omnes patres nostri eandem
eſcam ſpiritualem manduca-
uerunt: et omnes eundem po-
tes ſpiritualem biberunt. &c.
Ealle uȣe ƿædeþaȣ æton on
þā ƿeȣtene þone ȣlcan ȝaȣt-
lican mete. 7 þone ȝaȣtlican
drienc driuncon; Hi driuncon
of þā ȝaȣtlicum ȣtane. 7 ȣe
ȣtan ƿæȣ Cȣriȣt; Ðe aƿoȣtol
ƿæde ƿƿa ƿƿa ȝe nu ȝehȣȣdon
Ðæt

bread, which we call Manna, that fed forty yeres gods people. And y^e cleare water which did then runne from the stone in the wildernes, was truly his bloud, as Paul wrote one summe of his epistles. Omnes patres nostri eandem escam spiritualement manducauerunt, et omnes eundem potum spirituale biberunt, &c. All our fathers ate in the wildernes the same ghostly meate, and dranke the same ghostly drinke. They dranke of y^e gostly stone, and y^e stone was christ. The apostle hath said as you now haue heard,
 O.iiij. that

27
Ðæt hi ealle æton Ðone yl-
can ȝarþlican mete. ⁊ hi ealle
druuncon Ðone ȝarþlican
drunc; Ne cƿæþ he na licham-
lice. æ ȝarþlice; Næf Cƿiſt
Ða ȝyt ȝeboren. ne hiſ blod
næf aȝoten. þa þæt Iſrahela
folc ȝætt Ðone mete. ⁊ of
Ðam ſtane drunc. ⁊ ſe ſtan
næf lichamlice Cƿiſt þeah he
ſƿa cƿæðe; Hit ƿæron þa yl-
can ȝenýnu on þære ealðan
æ. ⁊ hi ȝarþlice ȝetacnodon
Ðæt ȝarþlice huſel unſ hæl-
lender lichaman. Ðe ƿe hæl-
ȝiaþ nu.

that they all did eate y same
ghostly meate, and they all
did drinke the same ghostly
drinke. And he sayth not bo-
dely but ghostly. And Christ
was not yet borne, nor hys
bloud shedde, when that the
people of Israell ate y meat,
and drank of that stone. And
the stone was not bodelye
Christ though he so sayd. It
was the same mistery in the
olde law, and they did ghost-
lye signifie y ghostly housell
of our sauoures body which
we consecrate now.

P.j. This

This Epistle to VVulfstane
Elfrike wrote first in the Latyne
tounge, as in a shorte Latyne Epi-
stle set before this, and one other of
hys Saxon Epistles he confesseth
thus. Ælfricus abbas Wulf-
stano venerabili archiepiscopo
salutem in Christo. Ecce pa-
ruimus vestræ almitatis iussio-
nibus transferentes Anglice
duas epistolas quas Latino e-
loquio descriptas ante annum
vobis destinauimus, non ta-
men semper ordinem sequen-
tes, nec verbum ex verbo: sed
sensum ex sensu proferentes.
Beholde we haue obeyed the com-
maundement of thy excellencie in
translating into Englishe the two
Epistles which we sent vnto thee
Writtē in Latine more then a yeare
agoe. Howbeit we keepe not here al-
wayes the same order: nor yet trans-
late worde for worde, but sense for
sense.

sense . Nowe because very
 fewe there be that doe understande
 the old Englishe or Saxon (so much
 is our speech chaunged from the use
 of that time, wherein Elfrike lined)
 and for that also it maye be that
 some will doubt how skilfullie, and
 also faythfullie these wordes of El-
 frike be translated from the Saxon
 tounge: We haue thought good to
 set downe here last of all the
 very wordes also of his la-
 tyne epistle, which is
 recorded in bokes
 fayre Wrytten
 of olde in
 the Cathedrall Churches
 of Worcester and
 Excester

(* *)
 P. ii. Quidam



Vidam vero presbyteri implēt alabastrum suum de sacrificio, quod in Pasca Domini sanctificant: & conseruant per totum annum ad infirmos, quasi sanctior sit ceteris sacrificijs. Sed nimium insipienter faciūt. Quia nigrescit, & putrescit tādū conseruatum. Et liber pœnitentialis pro tali negligētia pœnitentiam magnam docet: aut si a muribus commestum sit: aut ab auibus raptum. Tā sanctum est sacrificium, quod hodie sanctificatur q̃ illud quod in die Pascae consecratum est. Et ideo debetis a dominica in dominicam, aut per duos, vel maximē tres heddomas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius seruetur. Nam in lege Moisi ponebant

bant sacerdotes semper omni sabbato panes propositionis calidos in tabernaculo coram Domino: & in sequenti sabbato sumebant illos soli sacerdotes, & edebant: & alios novos pro eis ponebāt. Facite & vos sacerdotes similiter. Custodite cautē sacrificium Christi ad infirmos, & edite illud, ne diutius teneatur, q̄ oportet. Et reponite aliud nouiter sanctificatū propter necessitatem infirmorū, ne sine viatico exeant de hoc seculo. Christus Iesus in die suę sanctę cænę accepit panem: benedixit, ac fregit: dedit discipulis suis dicens. Accipite, & cōmedite. Hoc est enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis dicēs. Bibite ex hoc omnes. Hic est sanguis meus noui testamenti, qui pro multis effundetur in remissionem

*The words
inclosed be
twene the
ij. halfe cir-
cles, some
had rased
out of
Worcester
booke, but
they are
restored a-
gayne out
of a booke
of Exeter
church.*

peccatorum. Intelligite modo
sacerdotes, quod ille dominus
qui ante passionē suam potuit
conuertere illum panē, & illud
vinum ad suum corpus & san-
guinem : quod ipse quotidie
sanctificat per manus sacerdo-
tum suorum panem ad suum
corpus spiritualiter, & vinum
ad suum sanguinem (Non sit
tamen hoc sacrificium corpus
eius in quo passus est pro no-
bis: neq; sanguis eius, quē pro
nobis effudit: sed spiritualiter
corpus eius efficitur & san-
guis: sicut manna quod de cæ-
lo pluit, & aqua quæ de petra
fluxit. Sicut Paulus Apostolus
ait) Nolo enim vos ignorare
fratres, quoniam patres nostri
omnes sub nube fuerunt: &
omnes mare transierunt: &
omnes in Moyse baptizati sunt
in nube & in mari. Et omnes
eandem escam spiritualem mā
duca-

ducauerunt : & oēs eundē potū spiritualement biberunt. Bibe-
bāt autem de spirituali conse-
quenti eos petra. Petra autem
erat Christus. Vnde dicit Psal-
mista . Panem cœli dedit eis.
Panem angelorum manduca-
cauit homo . Nos quoq; pro-
culdubio māducamus panem
angelorum: & bibimus de illa
petra, quę Christum signi-
ficabat: quotiens fide-
liter accedimus ad sa-
crificium corporis
& sanguinis
Christi.


(* *)



2000

THE
Lordes prayer, the
Creede and the x. Com-
maundements in the
Saxon and Englishe
tounge.




 Hat it is no new thyng to
 teache the people of God
 the Lordes prayer, and
 the articles of their be-
 liefe in the Englishe tounge, wherby
 they mought the better serue their
 God, and holde faste their profession
 of Christianitie : may well be pro-
 ued by many godly decrees of by-
 shops, and lawes of kinges made frō
 tyme to tyme in the reigne of the
 Saxons, before the Conquest. In a
 councell holden by Cuthbert Arch-
 byshop of Canterburie, in the yeare
 of our Lorde. 747. and in the 33.
 yeare of Æthelbalde king of Mer-
 cia (who was present at this same
 Councell with his princes & dukes)
 it was decreed, vt ipsi presbyteri
 dominicam orationem et sim-
 bolū anglice discant et do-
 ceant : That the priestes doe both
 learne them selues and also teach to
 others the Lordes prayer and the
 Creede in Englishe. In olde Cannon
 bookes

William of
 Malmesbury.
 lib. de ponti-
 ficibus.

bokes of Churches, & in the epistles
of Alfricke we read it thus inioyn-
ned to priestes. Se mæssepreost
sceal secgan on sunnan dāgū
and mæsse dāgum ðær god-
speller andgýt on englisce
ðam folce . and be ðam Pa-
ter noster 7 be ðam Cre-
dan eac. swa he of toft mæge
þā mannū to onbryrdn gýfe.
þ hi cunnon geleanan. 7 heo-
ra cristendome gehalpen ;
The priest shall say vnto the people
on sondayes, and holydayes the sense
of the Gospell in Englishe: and so al-
so touching the Lordes prayer and
the Creede, so oft as he may to mens
contritiō, that they may know their
beliefe, and keepe sure their Christi-
anitie . Cnut a king of England
worthie of memorie, amongst ma-
ny other

ny other good lawes he made in the
time of his princely governmēt hath
also thys law. And ealle cristene
men þe læraþ swiþe ðeorne.
þæt hit inpearðne heortan
æfre God lufian. and rihtne
cristendon ðeornlic heal-
ðan. and god cundan læreopan
ðeornlice hyran. ⁊ Godes la-
ra ⁊ lara smeagan oft ⁊ ge-
lome him sylfum to þearfe.
And þe læraþ þæt ælc cristen
man ðeornige þæt he hwar
eunne rihtne ðeapan. and
ariht understandan. and Pa-
ter noster ⁊ Creden ðele-
ornian. for ðam mid oþrum
feal ælc cristen mann hine
to Gode gebeddan. ⁊ mid þam
oþrum

opþum ȝeſputelan þuhtne
ȝeleaƿan; We admoniſh diligent-
lye all Chriſtian men, that they doe
alwayes loue God with an inwarde
harte, and be diligently obedient to
deuine teachers and doe ſubtillye
ſearch Gods learning and lawes of-
ten and dayly to the profite of them-
ſelues. And we warne that all
Chriſtian men do learne to know at
the leaſt wyſe the right beliefe, and
aright to underſtād: and learne the
'Pater noſter, and the Creede. For
that with the one euery Chriſtian
man ſhall pray unto God, and with
the other ſhewe forth right beliefe.
Thus is it reſerued in memorie,
& put in writing, as touching the
diligent care that the former age of
the church of God had to haue the
people of God well inſtructed in that
prayer, wherof Chriſt him ſelf is the
author, and in the articles of their
beliefe. Which prayer of the Lord,

Q. ii.

and

and Creede With the tenne lawlike
wordes, that God him self taught
Moyſes, and wrote With his finger
in two tables of ſtone on the mount
Sinai for all mens chaſtiſement, as
well for that olde people that was in
tymes paſte, as alſo for vs that be
now: be here ſet out as they are yet
ſene in old bookeſ of the Saxon tonge.
But for the better vnderſtanding
of any worde that may ſeeme
harde vnto the reader, we
haue thought good to
place ouer the Sax-
on the familiar
wordes of our
own ſpeech.

(v)



Math. 6.

Verely when ye pray
Soflice Donne ge gebiddan
nyll ye speake much
nelloſ ge ſppæcan fæla
as y hethē. They thinke
ſpa ſpa hæþene; Hiȝ þenap
that they be harde in
ðæt hiȝ ſyn gehýpene on
their manyfolde ſpeaking.
heopa mæniȝfealdan ſppæce.
Nill ye therefore them
Nelloſ ge copnoſlice him
do like vnto. Verely your
ȝeeþenlæcan; Soflice eoþer
father wote what your nede
fæder þat hpæt cop ðearf
is befor e

is, before y^e to hym pray.
is. æn þam ðe ge hine biððað;
Vherfore praye ye
Eopnortlice ge biððað eop
thus.
Dy;

The Lordes praier
Paten norten
in Englishe.
on englysc.



Fhou our father
Du ure fæder
which art in hea-
De eapn on heo-
uen, be thy name hallowed.
fenu. si þin nama gehalgod.
Come

Come thy kingdome. Be thy
Cume þin rice; Si ðin
will in earth, as in
pilla on eorþan. swa swa on
heauen. Geue vs to day
heofonum; Syle us to dæg
our daylye bread. And
urine dæghpālican hlaf; And
forgeue vs our trespasses,
forȝif us ure gyltas.
as we forgeue them that
swa swa we forȝifað ðam ðe
against vs trespassse. And ne
piþ us agyltas; And ne
led þu not us into temptatiō.
læd ðu na us on cōfēnunges;
But deliuer vs from euill.
Ac alyf us fram yfeles
Rj. Be

Be it so.

Si hit ƿpa.

The beliefe in English.

Credo in deū on Engliſc.



Beleue in God
Ic ȝelyƿe on God
ȝfather almighty, ma-
ƿeder ælmihtigne. ƿcȝp-
ker of heauē & earth. And
pend heopenan ȝ eoƿan; ȝ
I beleue in ȝſauour Chriſt
ic ȝelyƿe on hælend Cȝiſt
hys onely begottē ſonne our
hiſ ancennedan ȝunu upne
Lorde, who was cōceaued of
vniuerſen. ȝe ƿer ȝecacnod of
the

the holy ghost, & borne
ðam halgan gaste. ⁊ acenned
of Marye the virgyne, suf=
of Mapian ðā mædene. ge=
fred vnder Pontius
þnopod under þā Pontifcan
Pilate, on y crossse bæged, he
Pilate. on þode ahangen. he
was dead, & buried, & he
pær dead. ⁊ bebyrged. ⁊ he
down descēded to hel. And he
nȳ ðen ar̄tah to helle; ⁊ he
arose frō death on the thyrd
apaf of deafe on þā þpiddan
daye. And he went vp to
dæge; And he ar̄tah up to
heauen, and sitteth now at
heofonū. and sitt nu æt

R.ij. the

ȝ righthād of God almigh-
ȝriðpan Godes ælmih-
tie the father. Frō thence he
wiȝes fæder; Ðanon he
will come to iudge
pile cuman to demenne
both the quicke, & the
æȝþer ȝe Ðā cucum. ȝe þam
deade. And I beleue on the
deaðū; ȝ ic ȝelyfe on þone
holy ghost. And the holy
halȝan ȝart; And Ða halȝan
cōgregatiō. And of ȝ saintes ȝ
ȝelapunge; ȝ halȝena ȝe-
societie. And sinnes for-
mænnȝrre; ȝ rȝnna for-
geueneſſe. And of ȝ fleſh ȝ ri-
ȝifenȝrre; ȝ færcer æ-
sing.

ſing. And y euerlaſting life.
firſt ; ⁊ þ ece life.

The ten cōmaundementes
þa tyn beboda
which alſo God himſelfe
ðe eac God ryȝt
proclaimed frō the mounte
geclȳpode of þam munte
with loude voyce to
mid micelpe ſtemne to
all the men which with
callū ðam mannū ðe mid
Moyses were in the
Moÿre pæron on ðam
wilderneſſe then.

pærtene ða ;

R. ij. Thou

THe lorde was
Drihten þær
speaking these
ƿƿecende ðar
wordes to Moyses, and thus
ƿoƿ to Moyses. and ðu
sayth: I am the Lord thy
cƿ. Ic eom Drihten ðin
God, I thee out ledde of
God. Ic ðe ut ȝelædde of
Ægypt lande, and of their
egipta lande. and of hion
bondage. Ne loue y other
ðeoƿdome; Ne lufa ðu oþre
straunge Gods besides me. Ne
ƿƿemde Godas oþer me; Ne
my name take thou in
minne noman ne ciz ðu on
vayne,

vayne : for that thou ne
idelnerre. forþon ðe ðu ne
arte giltyſſe with me , if
biſt unſcýldig wiþ me . gif
thou in vayne takeſt my
ðu on idelnerre ciȝt minne
name . Remēber that thou
noman ; Gemýne þ . ðu
hallowe thy reſt day.
gehalȝte ðone næſte dæg;
Worke ye vj. dayes , & on
þýnceaþ eop. vi. dagaſ . 7 on
the ſeuenth reſt ye : by
þā riſofoþan næſtaþ eop. for-
cauſe in vj. dayes Chriſt
ðam on. vi. dagū Cniȝt ge-
made beauen and earth,
poþhte heofoſaſ . 7 eoþþan.
the ſea

ʒ sea, & all creatures, that
 ræp. and ealle ʒerceafta. Ðe
 in them be. And he rested
 on him sint; ʒ hine ʒeperƿe
 on the ſeuenth day: & ther
 on þone ƿiofoþan dæg. ʒ for-
 fore the Lord it hallowed.
 þon ðriȝhten hine ʒchalȝoð;
 Honour thy father & thy
 Aþa Ðynū fæder. ʒ þinre
 mother, that the Lorde
 meððen Ða Ðe ðriȝhten
 gaue thee, ʒ thou be longe
 ƿealde Ðe. þ Ðurle Ðylenge
 lyuing in ȝearth. Ne kill
 libbende on eoþþan; Ne ſleah
 thou. Ne *lighe ʒ priuelye.
 Ðu; Ne *lige þu deapnengas;
 Ne

* That is.
 Committe
 no adulte-
 ry.

Ne steale thou. Ne say thou
Ne swetala ðu ; Ne sæge ðu
false witnesse . Ne desire
leare gepitnesse ; Ne pilna
thou of thy neyghbours
ðu ðýnes nehtan
heritage with vnryght.
ieffer mid unryhte ;

*These cōmaundementes we haue
taken from the lawes of Alfrede
the king, before which they are al-
waies placed: but here the maner of
speaking in the scripture is some-
what chaunged, and that more is,
here is lefte out these wordes. (Non
facies sculptile neq; omnem simi-
litudinem quę est in cœlo
desuper, & quę est in terra de-
orsum, nec eorum quę sunt in
aquis sub terra: non adorabis
neq; coles, &c. 2. Thou shalt
Sj. 223*

not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them nor worship them. For I thy Lord. &c.) Which thyng is done in all cōpyes of *Alfredes lawes* Written in the Saxon tounge: and not onely in them but in many other bookes as hath been seene eyther Saxon, or Lattyne intreatyng of the commaundementes, which were Written before the Conquest, and since the second Nicene counsell, wherein was decreed the worshipping of Images. See what followed of taking away frō the worde of God contrarye to the expresse cōmaundement of the same vpon the vngodly decree of that cōncell. When this thing was espied by them that translated these lawes into the Lattyne tounge sone after the conquest these wordes were restored agayne
by

by the trāslatours to their due place,
as by the Lattyne bookes of the
lawes it is to be seene. But bicause
we haue made mention of that
second Nicene councell whiche
decreed both of the hauing and
worshipping of Images, we shall
here brieftly shewe what our stories
report, was thought of the same cōn-
cell by the learned of England, and
chiefly by that great learned Eng-
lyshe man, and of most fame in that
age Alcuine, scholemaister to
Charles the great. Anno ab in-
carnatione Domini. 792. Ca-
rolus rex Francorum misit Sy-
nodalem librum ad Britannia
sibi a Cōstantinopoli directū,
in quo libro heu proh dolor
multa inconuenientia & verē
fidei contraria reperta sunt:
maxime quod pene omniū ori-
entalium doctorum, nō minus
quam trecentorū, vel eo am-
plius episcoporum vnanima
S.ij. assertio

assertione confirmatū imagi-
nes adorari debere: quod om-
nino ecclesia dei execratur. Cō-
tra quod scripsit Alcuinus epi-
stolam ex autoritate diuinarū
scripturarum mirabiliter affir-
matā, illamq; cū eodem libro
& persona episcoporū & prin-
cipum nostrorum regi Fran-
corum attulit. *That is. In the*
yeere frō the incarnatiō of our Lord.
792. Charles king of Fraunce sent
to Brytaine a Synode booke, which
was directed vnto hym from Con-
stantinople: in the which booke alas
many thinges vnconuenient, and
contrarye to the true fayth were
found: in especiall that it was esta-
blyshed with a whole consent al-
most of all the learned of the East,
no lesse then of three hundreth by-
shoppes or more, that men ought
to worship Images, the whiche the
Church of God doth utterlye ab-
horre. Agaynst the whiche
Alcuine

Alcuine wrote an epistle wonderouslye proued by the authoritie of holy Scripture, and brought that epistle with the same booke, and names of our byshoppes and princes to the king of Fraunce.

This storye hath Simeon of Durham, Roger Houeden, Flores' Historiarum, and the historie of Rochester.

*(* *)*

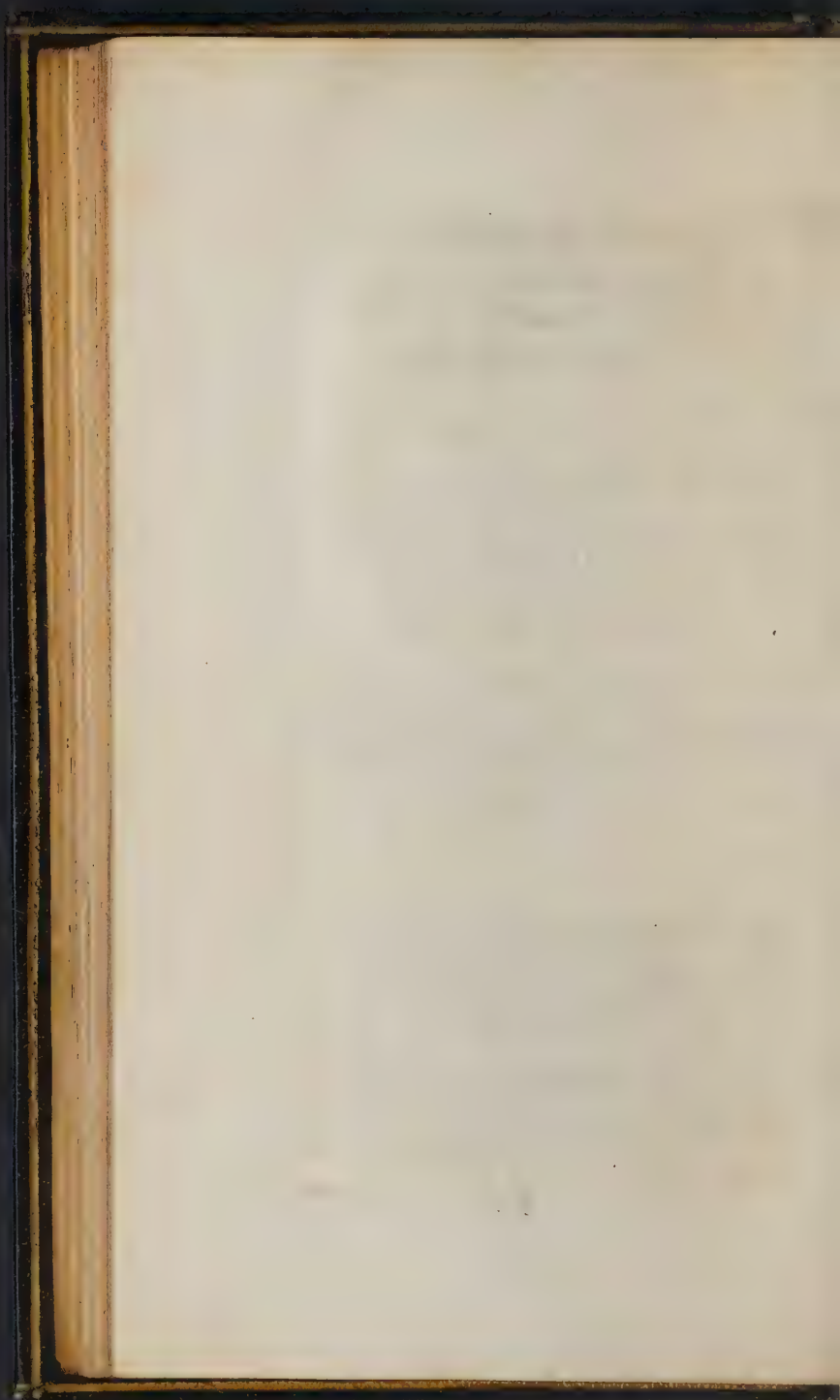


*¶ The Saxon Characters or letters,
that be moste straunge, be here
knownen by other common Ca-
racters set ouer them.*

d.th. th.f. g.i.r.f. t. w.
¶ d. ð. þ. f. g. i. p. r. t. p.
 y. z. and. that.
 ŷ. ȝ. ȝ. þ.

g. Æ. Æ. Th. Th. E. H. M.
¶ Æ. Æ. D. þ. E. h. M.
 S. W. And.
 S. p. ȝ.





As the writynges of the fa-
thers euen of the first age
of the Churche bee not
thought on all partes so perfect, that
whatsoener thyng hath been of the
spoken ought to be receaued with-
out all exceptiō (which honour tru-
lye them selues both knewe and also
haue confessed to be onely due to the
most holy and tryed word of God:)
So in this Sermon here published
some thynges be spoken not conso-
nant to sounde doctrine: but rather
to such corruption of greate igno-
raunce & superstition, as hath takē
roote in the churh of lōg time, being
ouermuch cumbred with monckery.
As where it speaketh of the masse
to be profitable to the quicke and
dead: of the mixture of water with
wyne: and wheras here is also made
reporte of ij. vayne miracles, which
notwithstanding seeme to haue been
inforced, for that they stand in their

place vnaptly, and without purpose,
and the matter without them, both
before & after, doth hange in it selfe
together most orderly: With some o-
ther suspitious wordes sounding to su-
perstitiō. But all these things that be
thus of some reprehensiō be as it wer
but by the way touched: the full and
whole discourse of all the former part
of the Sermō, & almost of the whole
Sermon is about the vnderstanding
of the Sacramentall bread & wine
howe it is the bodye and bloude of
Christ our Sauour, by which is re-
uealed & made knowne, what hath
been the common taught doctrine
of the church of England on this be-
halfe many hundreth yeares agoe,
contrarye unto the vnaduised wri-
tyng of some nowe a dayes. Nowe
that thys foresayd Saxon Homely
with the other testimonies before al-
leadged, doe fullye agree to the olde
auncient bookes (wherof some bee
written in the olde Saxon, and some
in the

in the Lattyne) from whence they
are taken : these here under writ-
ten upon diligent perusing, & com-
paring the same haue found by con-
ference, that they are truely put
forth in Print without any adding,
or withdrawing any thing for the
more faithfull reporting of the same,
and therefore for the better credite
hereof haue subscribed their names.

Matthewe Archbyshop of
Canterburie.

Thomas Archbyshop of
Yorke.

Edmund Bishop of London.

James Byshop of Durham.

Robert Byshop of VVin-
chester.

VWilliam Byshop of Chi-
chester.

Iohn Byshop of Hereford.

J. y. Richard

Richard Byshop of Elye.
Edwine Byshop of VVor-
ceter.

Nicholas Byshop of Lina-
colne.

Richard Byshop of S. Da-
uys.

Iohn Byshop of Lichfield
and Couentrye.

Iohn Byshop of Norwiche.

Iohn Byshop of Carlyll.

Nicholas Bishop of Bāgor.

With diuers other personages of ho-
nour and credite subscribing their
names, the recorde wherof remaines
in the handes of the moste reuerend
father Mathewe Archbishop of
Canterburye.



The faultes escaped.

Preface. Jt. 4. pag. 7. lin. 24.

lytlan read litlan.

Folio. 13. pag. 1. lin. 5. deat. read

death. fol. 18. pag. 2. lin. 13. Ma-

uega. read Manega. fol. 19. pag.

2. lin. 3. ælþran. read læþran. fol.

36. pag. 2. lin. 12. biȝelan. bebo-

du. read biȝelan beboðu. fol. 41.

pag. 2. lin. 6. ꝛuce. read ꝛice. fol.

42. pag. 2. lin. 2. sermon. read ser-

mons. fol. 43. pag. 2. lin. 10. ȝiȝ.

read ȝiȝ. fol. 44. pag. 1. lin. 7. hory

and rotten. read hory. fol. 44. pag. 1.

lin. 12. and. read or. fol. 44. pag. 1.

lin. 13. eaten of beastes. read eaten

of myse or of beastes. fol. 45. pag. 1.

lin. 7. holy housell. read housell. fol.

49. pag. 1. lin. 13. consientia. read

conscientia. fol. 54. pag. 2. lin. 24.

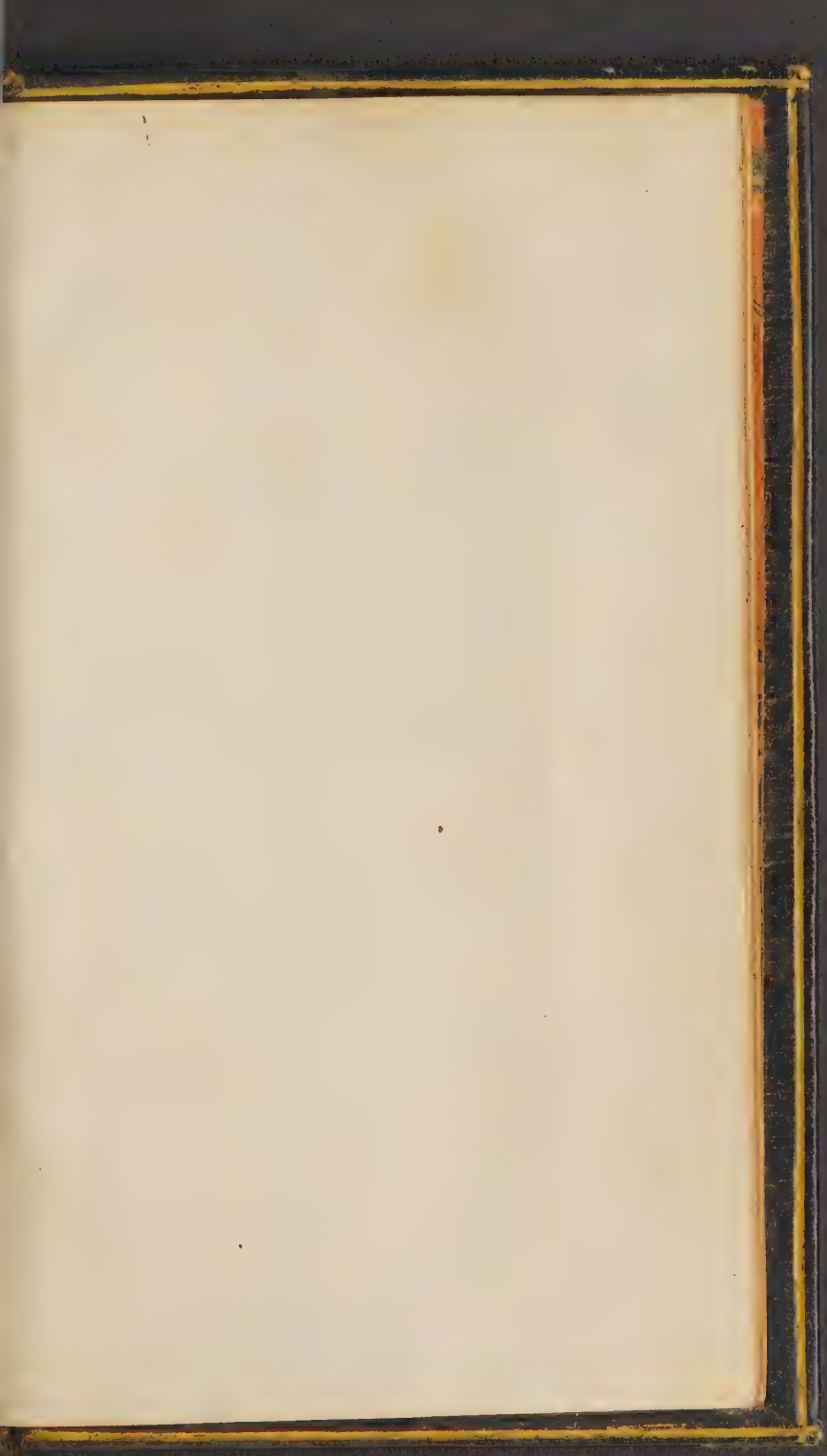
diutuis. read diutius. R. 3. pag.

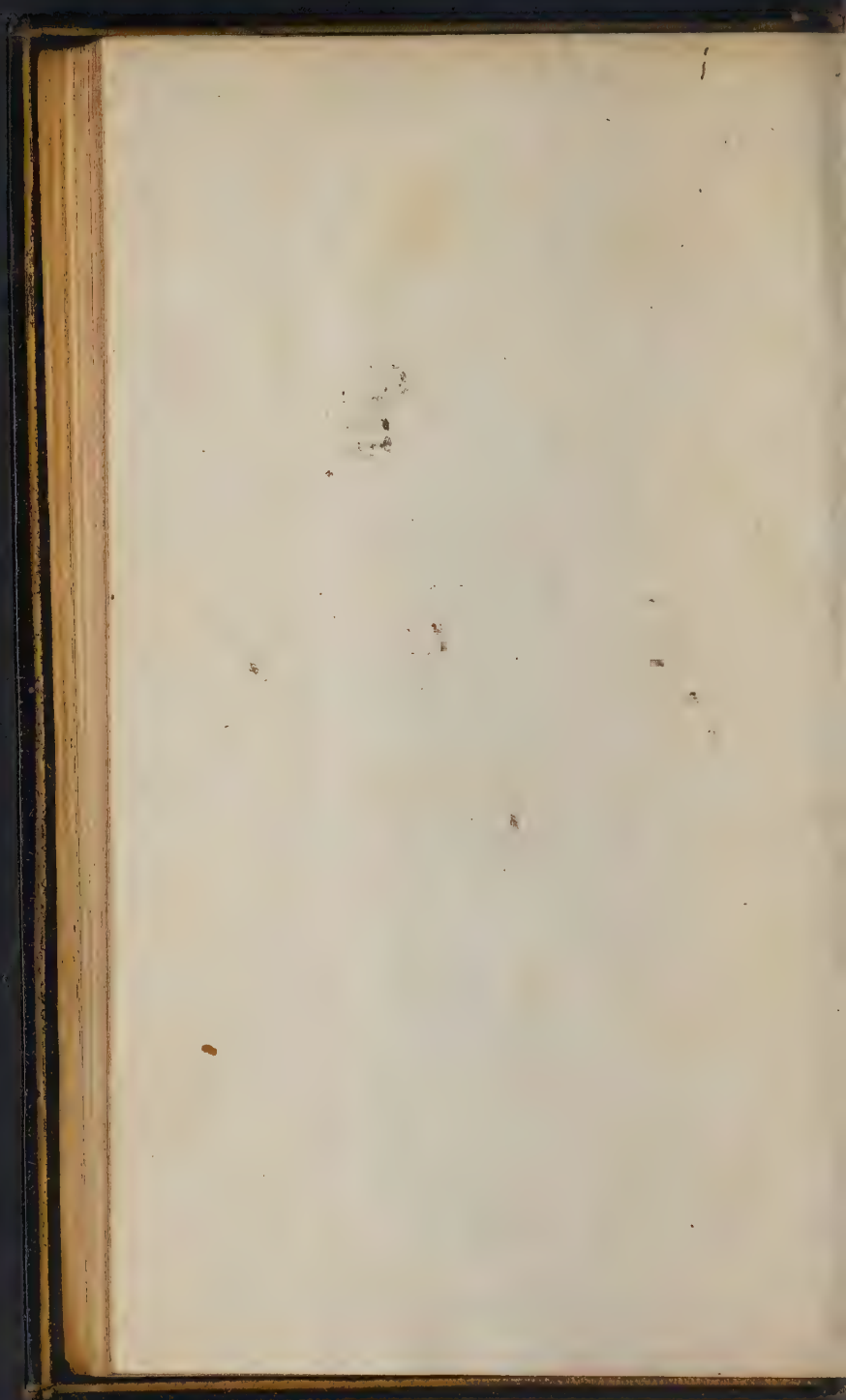
2. lin. 17. take. read name. R. 4.

pag. 1. lin. 5. takest. read namest.

E. B. Allen c/c/

1/10/19







J. J. grossum. nan þing iþeap. nōt m^r v
 fo. 2. b. Bepe m^r trāst in i. opplegen, slān.
 C. ut plurimū ꝥ k. ita ut aliud k. saxons (bīdun)
 nō agnoscunt. ut in ȝerceode, ȝescode. ȝuot
 nos (þā) bōdun^r in sh. ut shod bōdun^r, calce
 fo. 3. b. aliquēdē bīdun^r in th. ut ȝrild, ȝild. bī
 temetipso, tynlind in s. — Pharaoy rice — and
 8. az mōm' stultū pfarao ȝiz vīl. pfarao ȝ
 ȝe. in multis hīs syllabīs aditō. quā nos ꝥꝥꝥ
 reŋimur. ut ȝeopian. ȝetpahtnod. nos, opem
 twaht. fo. 5. b.
 emendatō nō: immortalē. vntadlind. 15.

Memorandum - gemýnde. fo. 10.

Ughilom i. olim - zelome. sepe. fo. 11.

Signification - getacnung. betoekning? ibm.

Extem - Jeyip. fo. 12.

Inuicenty - unpcæppineýrre. ibm.

Unschuld. Dagip. in Nocto.

Trature - gecýnde. 12.

Corruption - bporunze. 14.

Mistery - Jeyýnu. 15.

